ANEW

EVANGELICAL HISTORY

OF THE

HOLY BIBLE,

Contained in the

OLD and NEW TESTAMENT.

Digested in a

Plain, Regular, and Easy NARRATIVE.

Of great Use for rightly apprehending the Scope, End, and Design of the Holy Scripture, and the Connexion between the Old Testament and the New.

Embellished with Twenty-four curious Copper-plate Cuts, designed and engraved by the best Hands.

By JOHN CANNE.

LONDON,

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READER.

tended for the Use of Families, and the Young and Unlearned, Brevity has been studied, and the Narration carried on in the plainest and most concise Manner, fo as to include the History of 5000 Years within the Compass of this fmall Volume. Nothing has been omitted effentially necessary, the chief End and Design all along being to lead the Reader from the Types, Shadows and Prophecies of the Messiah in the Old Testament, to the full Accomplishment of them in the Birth, Life, Sufferings, Death, Refurrection, and Ascension of the

once suffering, but now glorified SAVIOUR. This being the chief Intention of the Holy Spirit, who dictated the holy Scriptures.

To render this Book more pleafant and agreeable, a Number of Cuts has been added, that represent some of the most remarkable Pasfages of the facred Writings, which it is hoped will fix a more lasting Impression on the Minds of Youth in particular.

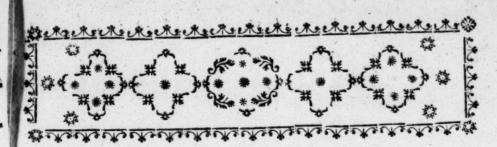
That the same Spirit, who first indicted the holy Scriptures, may illuminate the Mind of every Reader, and guide them into all Truth,

is the earnest Prayer of,

29 MR 59

Thine, in the Service of the Lord,

JOHN CANNE.



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COMPLETE HISTORY

OF THE

WHOLE BIBLE.



GENESIS.

ENESIS, this Word fignifieth the Beginning and Generation of all the Creatures.

Moses in this Book doth set forth unto us, First, that the World, and all Things there-

in were by God created; wherein is manifested the LORD's Omnipotence, in his creating all Things of Nothing, and his Bounty in furnishing and supplying all People with all useful Things; and likewise the LORD's Love to Man, in giving him Dominion over all the Creatures.

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The Lord made Man out the Dust of the Earth, where-

by he was taught Humility of Mind.

Adam the first Man took his name from Adamah, signifying Red Earth, as being formed of the Red Slime of the Earth, the Name in the Teutonick Tongue signifying Living Breath.

The Latins derive Homo from Humo, and some say that Man was made in Syria near to Damascus, because there is much Red Earth, others say near to Hebron, a City in the Tribe of Juda, and should be buried in a Cave there, which the Inhabitants thereof do shew unto Pilgrims

The Lord formed the Woman out of Man, as to be a Help-meet for him, causing a deep Sleep to come upon him, so taking a Rib from him, therewith made he the

Woman Eve.

Woman, so named as out of the Womb Man should proceed. The Maker was GOD, the Matter a Rib of Adam, the Form a Building, the end to be a Meet-help.

Adam after his Creation was feated in Paradife, there to behold GOD's wonderful Work, and to magnify him, yet suddenly fell through Disobedience from GOD. That which moved them to disobey was partly Pleasure and partly Pride, the Fruit was delightful.

Paradife, the Word fignifieth a pleasant Garden plentifully furnished with fruitful Trees, and principally with Myrtle Trees, which bear Fruit of a very delicious Taste.

It was also called Eden, a Place plentifully furnished with all Things necessary for the procuring of Pleasures and Delight.

Into this Place GOD put Man to dress it; but where

it flood there are divers Opinions.

Through the Devil's Malice and Man's own Wilfulness,

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Our First Parents cast out of Paradisc. Gen. 3.

he soon fell from this Place, whereby he came to be cursed and his Posterity: Yet nevertheless the Lord restored him to Life for his own Mercy's sake, and confirmed him in the same by his Promise of Christ to come, by and through whom he should overcome Satan, Death, and Hell, comforted through God's Mercy by a Promise of the Seed of the Woman. Christ Jesus, the Son of God is promised to be made the Seed of the Woman, and he by Death overcame Death.

In the Fourth Chapter and so following, is set forth a Description of the Wicked, who being unmindful of God's Blessings and Benefits, do remain still in their Wickedness; so falling from one Sin to another, do provoke the Lord at length to destroy the whole World. It is said that the Earth also was corrupt before God. Moses giving the Reason, saying, the Earth was filled with Cruelty, they quickly began to contemn God, and oppress their Neighbours.

Adam and Eve being driven out of Paradise, dwelt in Damascus 160 Miles from Jerusalem, as Munster and other Writers say. The Townsmen there shew the Place where Cain slew his Brother Abel. And it is somewhat to be believed that this City received her Name thereby, for that Damascus signifies Blood-shedding, or a Place which hath drunk up Blood. Cain denoteth angry, wrathful or shrewd.

So that the second Sin of the World was Murder, in Cain, committed upon his Brother Abel, (who were the two Sons of Adam) for which Murder he was condemned for a Vagabond, Abel in the Teutonic Tongue signifieth sufficient, or abled in the Service of God.

Cain after he had slain his Brother, went into the Land of Nod, a Land of Fear and Disquiet, about the same

Place, as is conceived by some Historiographers, where Babylon, after Noah's Flood, was built; he went from the Presence of the Lood, he was left of God, bereaved of his Protestion.

Thus Sin increasing, the Lord was provoked to send the Deluge, yet first God threatned before he struck, and seeing Wickedness to increase, he poured forth the Waters, yet therein had he a Care of his Church, in causing Noah and his to make an Ark, and to preserve themselves therein, together with two of all Sorts of Creatures that God had made.

At God's threatning and Noah's Preparation of the Ark, the People laughed as though they were secure, but the Deluge came upon them.

So that none were spared but Noah and his Family, and such others as went into the Ark for the Preservation of their Kinds. After this Deliverance Noah built an Altar to the Lord, and offered Burnt-Offerings.

Noah was a Figure of the Church, being preserved in the Ark, Noah fignisheth Quiet and Rest, he dwelt in Armenia, hard by Mount Ararat, upon which Mount the Ark rested after the Floods.

The Lord affureth us, by the Example of Abraham, Isaac and Jacob, and the rest of the Prophets, that his Mercy never faileth them whom he doth chuse to be his Church, but in all Distresses and Assistance he assisted and delivereth them.

In this Book also may be seen, that God's Church dependeth not on the Estimation and Nobility of the World, by the Example of Cain, Ishmael, Esau, and others, who were Noble in Man's Judgment: As also it is apparent by the sewness which have at all Times worshipped him according to his Word, that it standeth not in the Multi-

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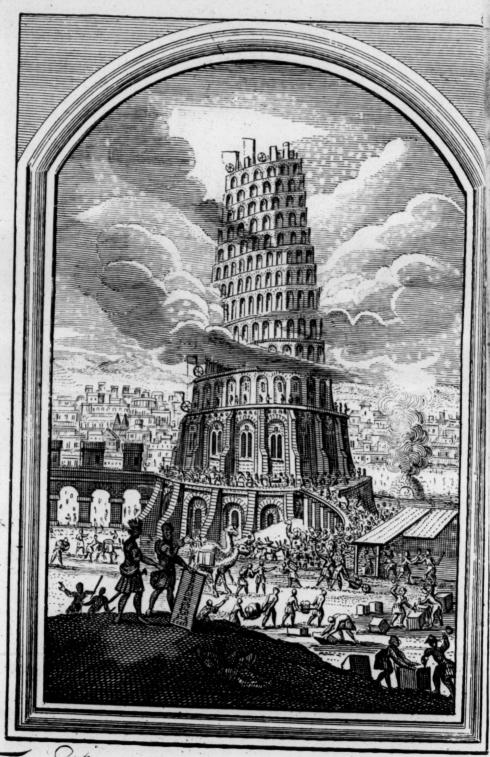
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All, except Noah and his Family Perifh in the Deluge. Gen. 7.



The Building of the Tower of Bal. Gen. 11.

tude, but in the small Flock and little Number, in the poor and despised, intimating thus much unto us, that Man in his Wildom might be confounded, and the Name of the Lord evermore magnified and extolled.

After the Flood had ceased, God made a Covenant with Man, signified by the Rainbow, never to destroy the Earth in like manner any more.

Now the Issues of Noah came to be distributed, and Regions planted, at first supposed in Mesopotamia, Babylonia, and Chaldea, and thence propagated.

For all this wonderful Deliverance of the Lord's, manifested unto Noah and his Family, he soon fell into the Sin of Drunkenness.

In those Days increased Mankind wonderfully, and Pride also: For the People were so ambitious, that they would prefer, or at least equal, their Glory with the Lord's, saying, let us build us a City, and a Tower whose Top may reach unto the Heavens, that we may get us a Name, but God punished them for their Pride and vain Glory, and brought a Consusion of Language among them, that one understood not another's Meaning.

This was in the Days of Nimred, who was the first Prince and Regent upon Earth, who undertook the building of Babylon: Babel or Babylon signifieth a Confusion, because in this Place the Lord confounded the Workmen's Tongues at their Building.

This City was a Metropolitan, built by this Nimrod, about 300 Years after the Flood; he was by Historians accounted the Son of Jupiter Belus.

This City at first was the fairest of all others, situate in a spacious Plain, compass'd about with Walls of an incredible Strength and Greatness, sifty Cubits thick, and two hundred high, beautified with goodly Buildings and stately Temples.

It was in Compass three hundred and eighty Furlongs,

which maketh forty eight English Miles.

Through it ran the River Euphrates, and in the Wall there stood one hundred Gates, as Strabo doth relate unto us.

Nimrod is taken by many to be the Son of Cham the Son of Noah, whose Name doth signify a cruel Governor, or an unmerciful Tyrant; and his actions proved according to the Signification of his Name.

The famous City of Babylon was after taken by Cyrus the first Emperor of the Persians; and a while after it was utterly destroyed by Xernes, who was accounted the fourth Emperor of the Persians. Where then, O World, is thy Prosperity! Or Riches, thy Glory! Since in the one thou art consumed, in the other left desolate.

There's nothing left of it now but a heap of Stones, out of the Ruins there is built a small Town close by cal-

led Feluga.

In those Days of Babylon's Pride, the Lord had a Care of his, for he sent Abraham into a strange Country, and promised a Blessing unto him and to his, for in his Seed all Nations were blessed.

Abraham was very rich, seated in a fertile Land of Canaan: He was a Man given to Hospitality, God having given him a Heart to make a right Use of his Riches. Here the Lord appeared to Abraham, saying, unto thy Seed will I give this Land.

Lot also went with Abraham, and possessed the Land of Canaan, and much increasing in Wealth, which was the Cause of a Division between them through the Means of their Herdsmen; yet sought they not any Revenge one



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Lot's Wife turnd into a Pille of Salt. Gen. 19.

of the other, (as many now a days) but used gentle Words and soft Means how to prevent the like Inconveniences, by departing and dwelling asunder, yet continued they saithful one to the other: For when Lot was taken Prisoner by the King of Sodom and Gomorrah, Abraham with an Army set him free.

Abram's Name was changed by the Lord, and called Abraham, which fignifieth a Father of many Nations; which changing of his Name was a Seal to confirm the Lord's Promise unto him.

Abraham took to Wife Sarah the Daughter of Haran, his Brother's Daughter; this was permitted for the Peopling of the World. But she proving barren, sent her Maid Hagar to Abraham's Bed; after which she came to be despised by Hagar, who domineered over her, so that Wrath was slirred up in Sarah. This she purchased by slighting and attempting against God's Word. Afterwards God gave Sarah in her old Age a Son, whose Name was Isaac: This was he in whom the Covenant was made; this is my Covenant saith the Lord, which ye shall keep between me and you, and thy Seed after thee. Let every Man Child among you be circumcised, that is, ye shall circumcise the Foreskin of your Flesh; the Privy Part was circumcised, to shew, that all that is born of Man is corrupt and unclean, and must be mortified.

The Sin of Sodom was very great, using their Beastliness with Beasts, yet Abraham prayed for them, when the Lord threatned utterly to destroy it, and God expostulates with him, manifesting that his Judgments were done with Mercy, for as much as the whole City was corrupt and abominable in his Sight, insomuch, that not ten righteous Persons could be found therein. Their continual Cries of Sin ascended into the Ears of God, provoking Him

to come down in a Fury against them with Fire and Brimstone, destroying all but a few Persons.

Lot's Wife at Departure out of the City with her Hufband looked back, as troubled to depart from so pleasant a Place, wherefore the Lord turned her into a Pillar of Salt, in that her Care after earthly Things was too great.

After Lot remained in the Mountains, where he fell into the Sin of Drunkenness, and after it into the Sin of Incest with his Daughters, from whom the Moabites and the Ammonites descended, who were an accursed People.

The Lord made a Tryal of Abraham's Faith, in requiring him to facrifice his only Son Ifaac. He shewed a Willinguess to be obedient to the Lord's Command, declaring his lively Faith, whereby the Lord renewed his Covenant, and told him for that Deed he would surely bless him, and multiply his Seed greatly as the Stars of the Heavens, and in his Seed should all the Nations of the Earth be blessed. Yet herein Abraham seemed to be under a great Temptation seeing he was commanded to offer up his only Son, him in whom God had promised to bless all the Nations of the World. Isaac, the Name signisher Mirth, or one that rejoiceth with Mirth.

As Abraham when he would have offered his Son unto the Lord, carried the Fire and the Knife, but Isaac the Wood upon which he should be slain and burned on Mount Moriah near to Jerusalem, so our Saviour Jesus Christ for the Sins Man committed and carries about him, bore upon his Shoulders the wooden Cross; where upon he was offered an acceptable Sacrifice to his Father, that so by his Mediation and Satisfaction we might receive Pardon for them, and this was likewise done upon Mount Calvary, a little from Jerusalem. And as the Lord provided another Sacrifice for Abraham, that so he might save

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Abraham forbid by an angel Sacrifice Isaac. Gen. 22.

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his Son, which was a Ram tied and intangled in Thorns, so God provided a Sacrifice for the Salvation of the World, Jesus Christ our Mediator, who is that immaculate Lamb of God, whose Head being crowned with Thorns and hanging upon the Cross, by his precious Death opened to us the Door of Eternal Life. Such was the Love of Abraham, a Father, unto his God, such the Love of God, a Father, unto Man, that they spared not their only Sons; the one Typically to represent the other, the other that is the only begotten Son of God to die effectually for Abraham, Isaac, and all Mankind.

In him was established the right line of Jesus Christ. In the 23d Chap. is shewed the Death and Burial of Sarab, his natural Affection commended, that his Mourning passed not Measure.

Abraham's care for Isaac when he grew up unto Man's Estate, was to provide him a Wife, and not to marry out of a godly Family.

She was Rebecca the Daughter of Bethuel, they continued childless twenty Years, afterwards they had Esau and Facob. And Abraham took him another Wife.

Rebecca doth denote such a Woman which expecteth a free Deliverance from all Calamity, and an Inheritance of eternal Life.

Rebecca is a Type of the Church of God, which is the Spouse of Christ shadowed in Isaac.

Esau followed the Lusts of his Flesh, and contemned his Birth-right through Worldliness, whereby he lost his Father's Blessing and became a Hater of his Brother. Facob got the Blessing from Esau by the Mother's Subulty and Counsel.

Jacob was a good Man, endowed with Patience at his Brother's Rage: Leaving him he went to his Uncle Laban, and proved diligent and faithful in his Uncle's Ser-

vice, though ill rewarded by his Uncle, for which Patience the Lord bleffed and rewarded him.

The typical Signification of the Patriarch Jacob: Jacob fignifies a Supplanter, and was a Type of Christ, who is that Supplanter of Satan; he is the Type of a Christian Man, for as he was wrestling with the Angel he obtained a Blessing; so every good Man continually striving with Perseverance in Prayer, shall at length obtain an everlasting Blessing: For this Cause was Jacob called Israel, that is the Prince of God, in that he prevailed with God.

Jacob had two Wives, Leab and Rachel. Leab fignifies wearied, and was a Type of the old Mosaical Church, for that was oppressed and wearied with the Laws of Moses. But Rachel fignishes a Sheep, and is a Type and Sign of the Church of God in the New Testament.

Leab was nothing so fair, but much more fruitful. Rachel was much fairer, yet not fruitful.

Rachel was the Mother of Joseph, who was a Type of Christ; the Word Rachel signifying a Sheep, and also of Benjamin, which signify'd the Son of the right Hand.

Esau signifies a Factor, so called from Redness.

As Rebecca had in her Womb two Sons, that is Esau and Iacob, one elected, the other reprobated, so in the Church there are found two Sorts of People, good and evil, the Evil with Esau persecuting the Church.

Esau was the Elder, yet lost his Birth-right; Jacob was

the Younger yet got the Bleffing.

Esau hated his Brother Jacob by threatning his Death, because of his Father's Blessing, the which forced him to depart, and to seek his Fortune in another Country, in Haran, with his Uncle Laban, yet the Lord blessed Jacob for his Patience, so that he increased in Store exceedingly.

After he returned into his own Country by the Command of God, the Lord also bleffed him with many Chil-

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Rebecca gives Drink to Abraham's Steward. Gen. 24.



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Joseph in Prison interprets the Dreams of Pharach's chief Butler & Baker Gen. 40 . 8.

dren, for he had twelve Sons, of which Joseph was a Figure of Christ in being fold by his Brethren, for that Joseph prophecy'd by Dreams his Brothers should be his Servants, and bow unto him. His Vision seemed to presage unto him great Advancement, and that he should obtain the Dominion over them all.

Joseph was a Type of Christ divers Ways. As Joseph's Coat being of divers Colours was dipped into the Blood of Goats; so Christ being very God, taking upon him the human Nature, and sprinkled with the Blood of his Stripes and Wounds, was also made changeable, and of divers Colours.

As Joseph was sent by Jacob to seek his Brethren, to Christ was sent by God his Father to seek the lost Sheep of Israel, which according to the Flesh were his Brethren.

As the Brethren of Joseph were so great Enemies to him, that they could not dissemble their Hatred towards him, so the Jews the Brethren of Christ persecuted him with Taunts and Stripes, yea unto Death, because he professed himself to be a good Man, and the Son of the ever-living God.

It is shewed here that Joseph was sold unto Potiphar in Egypt, yet still the Lord was with him, manifesting that the Favour of the Lord is the Fountain of all Prosperity, and the Wicked thereby came to be blessed by his Company.

Three Things were noted in Joseph, viz. Charity, Clemency, and Humility; Charity to his Brethren when they were oppressed with a mighty Famine, for they came into Egypt to their Brother unknown for Bread, their Brother there being made Ruler over all Egypt, who relieved them with Corn freely: He pardoned the Wrongs that his Brethren had done unto him.

He was humble in not despising his Father and Brethren, though himself were the second Person in Egypt, and they but poor Shepherds in Canaan, as also for sending for his Father to be Partaker of his Happiness, where he died, praising, blessing, and rehearing the gracious Benefits and Blessings of the Almighty.

Joseph prospered, being in great Favour in the Court of Egypt where Potiphar was, where he resisted the Lusts of Potiphar's Wife, who grew impudent and outragious at it: Upon the false Accusation of this Woman, Joseph came to be imprisoned, but was after delivered by his interpreting of the King's Dream, and then advanced.

Joseph committed himself and his Innocency to the Providence of God, and patiently suffered the Punishment re-

lying on his God.

Joseph's Brethren being in Straits came into Egypt to buy Corn, and he being in Power relieved them. He knew them tho' they were ignorant of him; at first he try'd them, and Simeon being, as it were, put in Prison and secured, the other Brethren were sent back to setch their Brother Benjamin: and their Assistance them to acknowledge their Faults, which before they had dissembled. At last he made himself known to his Brethren, and remitted their Faults.

Joseph afterwards went to his Father Jacob, who was of great Years, declaring his Will to Joseph before his Death, so dy'd praising God, and giving a Blessing to all his Sons.

In this Book is set forth first the Creation of the World, also the Constitution of the Church. We may see the first Man's Happiness in which he was made, then his Misery into which he fell, then the Propagation of Sin and Punishment thereof.



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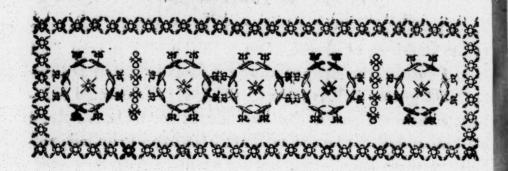
Toseph being sent for out of Prison, interprets Pharaoh's Dream Gen 41. 15.

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The Bible is divided into two Parts, usually stiled the Old Testament and the New. In the Old is contained the Law and the Prophets, the Law is set down and expressed in the first five Books of Mojes, called the Pentateuch, being Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The second Part being the Prophets, sollowed those five Books.





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WHAT HE Word denotes passing or going forth, which Book doth contain a Narration of the People of Israel passing out of Egypt.

When the House of Israel by God's Com-

derfully increased even from seventy Persons, (such was their Number at their first coming) to many hundred thousands, which caused King Pharaoh to repine against them, least they should endanger his Government, laying heavy Burdens upon them, and after he plotted to murder the Male Children, commanding the Midwives at the Hour of Birth to destroy them. As also commanding his own Servants to take the Male Children where they found them and to cast them into the River, but the more they were vexed the more they multiplied; whence may be observed, that no Affliction or Tyranny can extinguish the Church of God; we may also from the wicked People's Cruelty take Notice, that the more God blesseth his Children, the more doth the ungodly envy them.

But the Malice of Pharash came miraculously to be diverted in causing him to bring up in his own Court the Hebrew Child Moses, who after proved the Deliverer of the Children of Israel.

His Mother being fearful of his Destruction by reason of the Rage of the Tyrant, first hid him for a short Time, after committed him to the Providence of the Lord, placing him in a Basket made of Reeds, setting him by a River Side, where King Pharaoh's Daughter walking sound him, and beholding his Loveliness so pitied him, that she put him to be nursed up by his own Mother, wherein was seen God's wonderful Providence, and caused him to be called Moses, which signifieth taken out of the Water.

Moses growing up was after married to the Daughter of Jethro, and his Trade of Life was keeping of Sheep; and as he was with his Flock, the Lord appeared unto him in a fiery Bush, the Bush burned but was not confumed, manifesting unto us, that God's Church is not confumed by the Fire of Affliction, because he is in the midst thereof, representing unto us the Church of God which should suffer Persecution, but never Subversion.

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And the Lord appeared to Moses, to fend him forth to be a Deliverer to his People, for he had made a Covenant before with Abraham and his Seed to be their God.

The Lord also joined Aaron the Priest to assist Moses, by preaching and working of Miracles, whom the People of Israel received gladly, praising God in that it pleased him to look upon their Tribulations.

Moses and Aaron executed their Office faithfully, in telling Pharaoh the Lord's Will. For Faith overcometh Fear, and maketh Men to be bold in their Vocations.

- 1. We may take Notice that the first Fathers of the Church were called Patriarchs, as Adam, Abraham, Isaac and Facob.
 - 2. Afterwards they were called Captains, and were fo

called, as having the Leading of the Israelites from out of Egypt to the Land of Canaan, and these gave Directions in Battle, as here is expressed of Moses and Joshua.

3. Afterwards they were called Judges, who were such as executed the Judgments of the Lord upon the Enemies of the Church, administring of Justice among the People, such as Ehud, Shamgar, Sampson, Gideon, Samuel.

4. After stiled Kings, who were anointed of God, being placed in Sovereign Rule over the People, such as Saul,

David, &c.

5. After them they were stiled Prophets, such as were inspired of the Holy Ghost, and did foretell of the Danger of Sin, and of the Reward of Virtue, being the Interpreters of Divine Mysteries.

6. After which were the Evangelists, who were the Four who wrote the four Gospels of our Saviour Christ, so called because their Works contain the glad Tyding of

Salvation to all that believe in Christ.

7 After them were the Apostles, who were the Twelve chosen Disciples of our Saviour Jesus Christ. These have been the several Governments in the Church, from the Creation to Christ's Sufferings.

Moses and Aaron were faithful in the Execution of their Office, commanding Pharaoh to let the People of Israel go, but he was pussed up with Pride, conceiting himfelf to be as great as God, contemning the preaching of Moses, saying, who is the Lord that I should hear his Voice and let Israel go? So Pharaoh plagued the People of Israel with more heavy Burdens, whereupon the People cry out upon Moses and Aaron, as it they were the Cause of their Afflictions; whereupon Moses and Aaron laid it much to Heart: For we may observe, that it is a great Grief to God's Servants to be accused of Evil, e-

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Amalek is overcome by the Fraelites, at the Prayers of Moses. Exod. 17. u.

specially by their own Brethren, when they do but as their Duty requires. They returned to the Lord, saying, why half thou afflicted this People? Wherefore hast rhou sent me? For since we came to Pharaoh to speak in thy Name he hath vexed this People, yet thou hast not deliver'd them.

God then was pleased to renew his Promise of Deliverance of the People of Israel, saying, now shalt thou see what I will do unto Pharaoh, for by a strong Hand shall he let them go, &c.

Moses acquainteth the Children of Israel of God's Love to them, but they believed him not, by reason of their cruel Bondage, and for Anguish of Spirit. We may there take Notice how hard a Thing it is to shew true Obedience under the Cross.

The Lord required Moses the second Time to go to Pharaoh, commanding him to let the Children of Is, ael go, but the Heart of Pharaoh was harden'd that he would not suffer them, wherefore God plagued him with several Plagues. As first he turned the Water into Blood, whereby Pharaoh and his People had nothing to drink. God punishing them by those Waters, in which they had drowned the innocent Children of the Hebrews.

After which he fent Multitudes of Frogs among them, at which Judgment Pharaoh was a little smitten, and called for Moses and Aaron, and said, Pray unto the Lord that he may take away the Frogs from me and from my People, and I will let the People go; but it was his Fear that caused him to seek to the Servants of God for Deliverance. Moses and Aaron did so, and the Lord was pleased to hear them, where we may note, that in Things of this Life God oftentimes heareth the Prayers of the Just for

the Ungodly; for the Frogs dy'd in the Houses, in the Towns, and in the Fields.

Pharaoh having Rest forgot his Promise, and still harden'd his Heart towards the Children of Israel, whereupon God sent a third Plague upon him, by turning the Dust of the Earth into Lice, so as they were upon Man and Beast; he sent also Moses to let him know, that if this would not bring him to be obedient to his Command, he would much more afflict him with Swarms of Flies; and to let him know that it is God's Hands, he was foretold by them that these Afflictions should not hurt God's People: For all this he listened not to the Lord's Command.

So as he sent the fourth Plague among them, which was great Swarms of Flies: Moses upon his Request prayed to God this Time for a Deliverance, and the Flies ceased, yet Pharaob harden'd his Heart then also.

Whereupon the Lord sent another Plague upon him, which was the Death of Cattle; yet in all these Judgments God manifested his Blessing upon the Children of Israel, that their Cattle perished not, whereby was seen his heavy Judgments against his Enemies, and his exceeding great favour towards his Children.

For all this Pharaoh's Heart was obstinate, which caufed the Lord to send a fixth Plague upon him, which was most noisome, even Scabs and Blisters, yet this would not work upon him, which enforced the Lord to send the seventh Plague, even Thunder, Lightning, and Hail, whereupon Pharaoh sent for Moses and Aaron and said unto them, I have now sinned, the Lord is righteous, but I and my People are wicked, pray unto the Lord for us, and I will let you go.

Moses now conceiving that Pharaoh had felt enough of God's Judgments, did yield to his Request, and the Hail

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The Fractites borrowing Tenels of Gold and Silver of the Egyptians . Exod. 12.35

ceased, for all this *Pharaoh* sinned again, both he and his Servants; when they had their Request they were never the better.

Then had Pharaoh from the Lord by the Mouth of Moses and Aaron another Warning to let the People go, otherwise another Judgment should befall him, yet he listen'd not, so God sent the eighth Plague, which was Grasshoppers and Caterpillars, then he sent for Moses again, saying, I have sinned against the Lord your God and against you, now forgive me my Sins this once only, and pray unto the Lord your God that he may take away from me this Death only; so Moses did, and the Lord listened to his Prayers, yet for all this Pharaoh forgot his Promise.

Then God sent a ninth Plague, which was Darkness, even Darkness that might be felt, saith the Word, so dark that no Man saw another, the which continued for three Days; then would he have had Mases to pray for them, but he perceiving the Hardness of his Heart, to continue towards the Children of Israel, deny'd; wherefore Pharaob threatned Moses even with Death, if he should come to see his Face any more.

So the Lord threatned one Plague more, which was, that all the first born in the Land of Egypt should die, from the first born of Pharaoh that sitteth on the Throne unto the first born of his Maid Servant that is at the Mill, and all the first born of Beasts: In all which Plagues the Children of Israel suffered not, but God had Compassion on them, and preserved them, but plagued their Enemies in these sundry Ways as aforesaid. They enraged, and God's Judgmentincreased, his Justice was seen upon his Enemies, in punishing them for their Obstinacy; and his great Mercy manifested in his loving Kindness upon his People,

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in sparing them at the same time when his Plagues were sent forth.

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The Lord after this promised his People their Deliverance and Departure, the Night before which the Lord did institute the Sacrament of the Passover, which was a Lamb without Blemish. The Lamb was the Sign, the Thing signify'd was the Angel of the Lord that passed over the Houses of the Israelites, and struck the first born of the Egyptians with sudden Death.

Herein was typify'd the true pascal Lamb. Christ Fesus, by whom all the elect People of God are deliver'd from the Bondage of Hell, as these Israelites were from the Bondage of Egypt, upon the Institution of this Pas-

fover.

The Continuance of God's Favour was manifested to the People of *Ifrael* by guiding them by Night with a Pillar of Fire, and covering them by Day with a Cloud

as they journeyed out of Egypt.

Yet still was inveterate Malice seen in Pharaob, so great that it dy'd not, but with the Ruin of himself; for he prepared a mighty Army to purfue them, so great as Josephus relates, that his Army confisted of fifty Thousand Horsemen and twenty Thousand Footmen, besides his Chariots. hoping to be revenged on them, and to destroy them; but himself, his Malice, and his Army, all perished in that Place, where he thought to have given the Ifraelites the Overthrow, even at the Red Sea. The Waters astonished much the Israelites, that there was Weakness of Faith in them, notwithstanding their former great Deliverances, they perceiving the Egyptians at their Heels and the Sea before them, began to distrust the Power of the Lord, and to fall a murmuring at Moses, but he encouraged them, having a strong Faith in the Lord, knowing

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the aging that when Dangers are most great then the Lord's helping Hand is readiest to succour, for God deliver'd them by the Hand of Moses, who divided the Waters, that they passed through in Safety; the Egyptians pursued, and in the Midst of the Sea were overwhelmed; the Lord by the Waters saved his, and by the same drowned his Enemies.

Hereupon Moses and the Children of Israel sung Praifer unto the Lord, for their great and wonderful Deliverance, having recover'd the Banks of Arabia.

Yet for all these great and figual Mercies and Deliverances of the Lord shewed unto them, they fell to murmuring against him. As at the Waters of Marab, they being thirsty and the Waters bitter, yet God upon the Prayers of Moses was pleased to make the Waters sweet for them: Then marching into the Wilderness they again murmured at Aaron for want of Flesh, their Bellies being pinched, their Fiesh through Frasty murmureth; hereupon the Lord fent them Quails and Manna from Heaven. Afterwards on their Journey they fell to murmuring for want of Water, Mofes rebuked them, faying, why contend ye with me? Wherefore do ye tempt the Lord? As if he should say, why do ye distrust God? Why look ye not for Succour from him without murmuring? The Lord supply'd them in their Wants with Water, that it gushed forth of the Rock. Herein was seen God's Mercy and Man's Ingratitude, which grew fo great at last in them, that they forgot the Lord's wonderful Benesits, albeit he had given them the Passover to be a Sign and a Memorial of the same; sometimes for want of Drink or Meat to content their Lust, and at last they offended grievously by committing Idolatry: And for all these signal Favours shewed to them they grew distrustful of God, and fell to finning against him, making to themselves a golden Calf, and worshipping of it for their God. This Corruption they learned from the Egyptians, which Idolatry caused the Lord to scourge them with sharp Plagues, and three Thousand of them were slain with the Swords of their own Brethren, that by his Corrections they might seek to him for Remedy, and earnestly repent them of their sinning against him.

Moses was gone up into Mount Sinai when this Idolatry was committed, there to receive the Law, which was given in Thunder and Lightning, in which Law is set forth unto us what Duties are required from us, and what Sins are forbidden in us.

So that the Love of God was still towards them in their Preservation, shewed in his Words and Law, both concerning the Manner of serving him, and also the Form of Judgments, and evil Policy, to the End they should not have served him after their own Inventions. The Law was given in Thunder and Lightning, and the Mount itself trembled exceedingly, the Lord using these fearful Signs, that so his Law might be had in great Reverence, and his Majesty the more feared. In this Law is required chiefly that we should love the Lord with all our Hearts, and our Neighbours as ourselves. The Lord gave them after this moral and judicial Law, the ceremonial Law, that so nothing should be left to Man's Invention, unto all which the People promised Obedience.

Afterwards the Lord called Aaron and his Sons unto the Priesthood, setting them apart for that holy Function.

The Lord also instructed Bezaleel and Aholiab in the Knowledge of Handicrasts for the surnishing of the Temple of the Lord, in which Buildings the People were ex-

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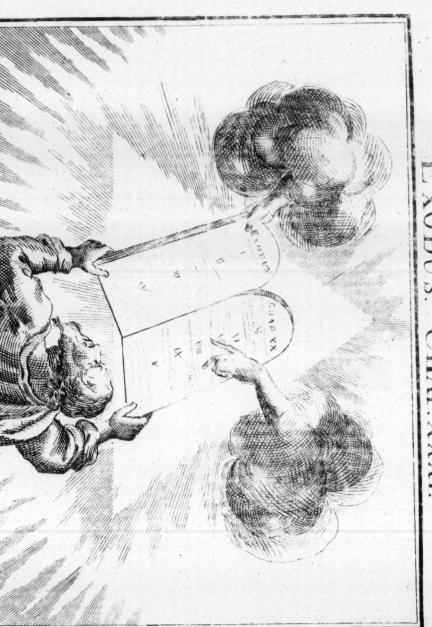
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Moses receiveth y two Tables v. 18.

EXODUS. CHAP.XXXI.



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ceeding forward, manifetting a good Will to serve the Lord with their temporal Goods.

For a Description of this Temple for God's Worship

we may read at large in Josephus.

And as for the spiritual Meaning thereof, this terrestrial Temple was partly a Figure of our Saviour Christ, and partly of his Church; for when the Son of God suffer'd the Temple of his holy Body to be destroyed, and was risen again from the Dead, then he raised up to us the Christian Church, which is the true spiritual House, and Temple wherein God dwelleth.

It was founded on white Marble Stones, denoting Christ the right white Marble Stone, which is without Spot.

The Gold and precious Stones in the Temple do figni-

fy the Deity of Christ.

The Cedar, Cyprus and Olive Wood, was neither subject to Putrefaction, nor to be devoured with Worms; so the Human Nature of Christ was subject to no Corruption nor Putrefaction.

It was a Figure of the heavenly Glory, and of the everlasting Life to come, where the Angels and Cherubims being ingraved and pictured, do represent the Congregation of the blessed Angels and Saints.

The two Cherubims placed on the Mercy-Seat, fignify

the Old and New Testament.

And as their Wings touched one another, so the Old and New Testament are joined together, the End of the one the Beginning of the other, the one continued to the End of the first World, the other shall continue to the End of the second. And both had relation to Christ, to whom the Ministry of God was committed.

The golden Door of the Temple doth fet forth Christ

to be the Door of Life, by which we must enter into Eternal Happiness.

The Veil of the Temple fignified the Son of God, Jefus Christ, hanging upon the Altar of the Crofs, as the true Veil that is put between God and us, shadowing with his Wounds and precious Blood the Multitude of our Offences, that so we may be made acceptable to his Father.

The Ark of the Covenant represents as well our Saviour Christ, as the Hearts of the Faithful.

The Tables of the Law move us to mutual Love and to new Obedience.

The Mystery of the golden Altar compassed about with a Crown of Gold, represents the Unity of the Hu-

manity and Deity of our Saviour.

The Mystery of the golden Candlestick signifieth Christ, and the Ministers of the Church: Christ the Foundation; the Teachers are the Branches, by whom Christ inlighteneth his Church with the found and incorruptible Doctrine of the Gospel. And as all the Branches were united into the Body of the Candleslick, so every Minister and faithful Child of God ought to be united into the Body of Christ without Differtion or Separation.

The Lights and Lamps do admonish all godly Ministers to a diligent Care, lest the Light of God's Divine Word should be diminished or abolished, and not be purged and

preferved.

The golden Table whereon the Shew-Bread stood, fignifies the Ministry of the Gospel.

The Bread that's fet before us is Chrift, that Bread which descended down from Heaven, and is mystically offer'd unto us in the Sacrament of the Lord's Supper.

The Mystery of Oblation and Sacrifices of the Old

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Testament were Types and Figures of our Saviour; that as they were slain for the Performance of the ceremonial Law, so Christ, for the Salvation of Man, was slain, and made a Free-will Offering, by whose Blood and Mediation the Sins of Man are pardoned, and he made capable of Eternal Life.

The half Shekel that was to be given by the People that paffed in, was one Shilling and three Pence.

A Talent of fine Gold is four Thousand five Hundred Pounds.

The Hundred Talents of Silver to cast the Sockets of the Sanctuary was three Hundred seventy sive Pounds a Socket, in all reckon'd thirty seven Thousand sive Hundred Pounds.

The twenty fix Talents mentioned, and the three Hundred and seventy Shekels, was in the whole valued at 130,596 l. 55.

The Shekel is reckoned to be two Shillings Sixpence. Ten Shekels is reckoned twenty five Shillings after the Weight of the Temple.

An Omer, with us is reckoned a Quart and Gallon.

Where it is said in Chapter the 29th you shall present upon the Altar two Lambs. &c to each Lamb a Tenth Part of an Epha, being five Quarts and half a Pint, with the fourth Part of an Hin, that is four Pints.

But concerning Coins that may be met with in Scripture, take this Rule: If you have any Number of Drachmas, divide them by eight, and the Production will be English Crowns, according to Budeus.

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An hundred Drachmas make a Mina, which is about twelve Crowns or three Pounds Sterling.

The Mina multiplied by twelve, the Production is Crowns, or a Mina of the Temple.

One hundred twenty five Minas makes a Talent, for that multiply 125 by twelve, and the Production will be 1500 Crowns, which make a Talent.

The Talent multiplied by twelve the Production is Crowns, for 125 Minas being multiplied by twelve makes 1500 English Crowns which is a Talent, and 3000 Crowns is two Talents.

Observe this, that if you chance to read of any Talent, Mina or Shekel in the Scripture, whereto there is not an Addition of the King's Talent, or the Talent of the Temple, you may then presume that it is the common Talent.



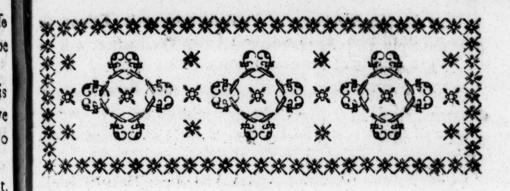
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LEVITICUS.

FIG N this Book is fet down the Duty of the Levites, and therefore it is so called Leviticus. Their chiefest Duty was to sacrifice either Things of Life, as Bulls, Lambs, &c. or without Life, as Oil, Flour, &c.

These Sacrifices were by the Priests offered up in the Temple as the Lord had declared, giving them Instructions therein.

For the Lord being mindful of his bless'd People, would not that they should have any Occasion to trust either in themselves or others for lack of temporal or spiritual Things, wherefore he instituted divers Kinds of Oblations and Sacrifices, which was the chief Duty of the Levites.

Which Sacrifices were to affure the People (if they were offered in true Faith and Obedience) of the Forgiveness of their Iniquities.

The Lord commanded Moses to speak unto the Chil-

dren of Israel, and to direct them how to offer their Sacri-

fices up unto him, as in the first Chapter.

These Sacrifices were to be ministered in the Temple, and they were Types and Figures of our Saviour Jesus Christ, that as they were slain and offered for the Performance of the cereinonial Law, even so was Christ slain and offer'd up upon the Cross for the Salvation of Man.

There was a Command given that the Ifraelites should not eat of the Fat nor Blood, by eating Fat was signified to be Carnal, and by eating Blood denoted Cruelty.

The Israelite and the Christian Sacrifice do well agree; for as theirs was washed with Water, so ours should be washed with the Tears of Repentance; as theirs was to be seasoned with Salt, so ours is to be seasoned with the Truth of a good Conscience; as theirs was to be without Blot or Blemish, so ours should be without Hypocrify of Heart; and that by these Sacrifices and Ceremonies is shewed, that without the Blood of Jesus Christ who was the innocent Lamb, there can be no Forgiveness.

And to declare the Lord's Justice and Vengeance as gainst those that went on according to their own Inventions, he sent Fire from Heaven upon Nadab and Abibu, which consumed them, to shew that he will be served and worshipped according as he hath appointed; for they broke the Rule that the Lord was pleased to prescribe, by offering with strange Fire, who were therefore pur

nished by Fire from Heaven.

The Lord also prescribeth in this Book, moral and ceremonial Laws; what they should do, what Beasts they should offer and cat, what Diseases were to be avoided, what Order they should take for all Manner of Filthiness, to cleanse and purge it; and moral Laws prescribed such as do concern Uprightness and Integrity of Life, as at

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full set down in the Nineteenth Chapter, wherein is a Repetition of sundry Laws and Ordinances, as to fear the Lord and observe his Sabbaths, to honour our Parents, to serve the Lord as he hath prescribed, and that freely and not by Compulsion; to remember the Poor in Times of Plenty, when we reap the Labour of our Profits, not to take the Gleanings from the Poor, not to steal, deal failly, or to lie, not to curse the deaf, nor to lay a stumbling Block before the blind.

Not to wrong the Poor, nor to regard the Person of the Mighty in executing of Judgment. Not to be Slanderers, Backbiters, or Quarrel-pickers by telling Tales. Also all Smoothing, Dissembling, and Hypocrify is forbidden in this Chapter. As also not to use Revenge, but to deal as we would be done by. Not to use false Weights or false Measures.

Not to offer our Children to Moloch, that is, any Kind of Idol. This same Moloch was an Idol of the Ammonites.

The Lord promifeth his Favour and Bleffing to such as keep his Laws, but threateneth his Curse upon such as transgress.

The Blessings were Peace, Plenty, Abundance of earthly Things, Victory over their Enemies, Fruitfulness, the Increase of the Womb: But on the other side if we transgress, he will send upon us Fearfulness, Consumption, the burning Ague, Destruction upon us by the Enemy, Scarcity, Famine, Servitude, Sickness, &c. as we may read in the same Chapter.

As there can be neither Foundation, Building, nor Continuance of any Common-Wealth without the Rule, Level, and Square of Laws, so it pleased God to give thereby unto Moses the Means to govern that Multitude which he conducted, to make them victorious in their Passage, and the better to establish them.

The Divine written Law may be reduced into these Parts. 1st. The Dignity and Worth of the Law. 2d. The Majesty of the Law-giver. 3d. The Property and Peculiarity of the People receiving it. 4th. The Efficacy and Power thereof. 5th. The Differences and Agreement of the Old and New Testament. 6th. The End and Use of the Law. 7th The Understanding of the Law. 8th. The Durance and Continuance thereof.



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NUMBERS.

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O called Numbers, because of the Diversity and Multitude of Numberings which in this Book are chiefly contained, for in this Book are the Children of Israel number'd, for a Collection towards the Building of the Tabernacle.

Moses and Aaron with the twelve Princes of the Tribes of Israel were commanded by the Lord to number the People that were fit to go to War: But the Levites were exempted, being set a-part for the Service of God, for the Use of the Tabernacle. They were also number'd (besides the Collection for the Temple) for a Division of the Land of Canaan among the twelve Tribes.

This Land being conquered by Joshua was possessed by the Israelites, and divided into three Provinces, Galilee, Samaria, and Jury, wherein we may see the Order and Government, which ought to be in every Commonwealth.

The Lord did not straitway bring the People of Israel, after their Departure out of Egypt, into the promised Land of Canaan, but led them to and fro for the Space of forty Years, to try their Faith, because they should

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learn not to put their Trust in worldly Things, but to

rely and depend on the Lord.

Which Tryal did discern who were Hypocrites in God's Service, and who were not; for many used Religion only to serve their Turn, and when they lacked any Thing they murmured, and despised those whom the Lord had appointed over them, by Reason whereof they provoked God's heavy Judgment upon them, for the Lord consumed with Fire the utmost Part of the Host.

Aaron and Miriam also murmur and grumble against Moses, for which Miriam was stricken with a Leprosy,

but by the Prayer of Moses she was healed.

After which Moses sent certain Men (who were Rulen over the People) to search and spy out the Land promised, who went according to Command, and returned, certifying Moses that it was a rich and plentiful Country, that it slowed with Milk and Honey, Grapes, Pomegranates, and Figs; yet, said they, the People be strong that dwell therein, and mighty. This Relation caused the People of Israel to sear, and also to murmur, and to distrust the Lord's Promise, yet Caleb and Joshua encouraged the People.

Caleb signifies an hearty Man, or a Man after God's own Heart, one that loves his Neighbour with all his Heart, taking his Name from an hearty and singular Af-

fection, whereby he forgiveth his Neighbours.

For the typical Signification of his Name, as this Man won Hebron in the 29th Year of his Age, and put to Death the three Sons of Anak, terrible Giants; fo Christ the Son of God conquered Hell, and those three mighty Giants incident unto it, the Sons of Satan, Sin, the World, and Death.

Joshua signifies Saviour or Defender, and did typically

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represent our Saviour Christ, that as this Josbua brought the Children of Israel through Jordan into the Land of Canaan, so Jesus Christ, the true Joshua and Saviour of the World, through that Jordan of Baptism, bringeth us into that Place of Promise, eternal Life.

The Multitude were much enraged against these two Servants of God, insomuch, that they would have stoned them. The Lord at this was highly displeased and provoked, saying, How long will this People provoke me? How long will it be, e'er they believe me?

For all the Signs that I have shewed amongst them, I will smite them with the Pestilence and destroy them.

But compassionate Moses earnestly entreated the Lord for them, and pacified the Lord by Prayer: we may observe, how that the Prayers of the Faithful will avail much.

After this the People would enter into the promised Land contrary to the Way and Will that the Lord had promised. They would go up without the Command of God, wherefore they were smitten by their Enemies the Amalekites and the Canaanites,

Then Korab, Dathan and Abiram, with their Accomplices, rebelled against Moses, usurping upon them the Priest's Office, saying, ye take too much upon you, seeing all the Congregation is holy every one of them, wherefore then lift ye up yourselves above the Congregation of the Lord? meaning (as now a Days) all are alike holy, therefore none ought to be preferred above others, reasoning against God's Ordinance; but behold their Punishment, the Earth open'd that was under them and swallowed them up with their Families, and all that were with Korab.

So strangely did the Lord punish them that they perish-

ed; here we are warned that none do presume above their Vocation. The next Day the People fall to murmuring again against Moses, wherefore the Lord smote them with a noisome Pestilence, insomuch, that there died of that Plague sourteen Thousand and seven Hundred, besides those that died in the Conspiracy of Korah.

Afterwards the Lord did convict their Rebellion, by proving the House of Levi, which was only chosen for the Priesthood, even by a Miracle, which was Aaron's Rod, amongst the twelve, that was put into the Taberracle for the twelve Tribes of Israel, which did bud and blossom, and bear Fruit, to declare that the Lord did chuse the House of Levi to serve him in the Tabernacle, and to be fruitful in their Places.

Aaron's Rod flourishing with Blossoms, signifies the Delight and Sweetness of the Gospel, and the Glory of our High Priest, Jesus Christ, of whom Aaron was a Type.

The People also fell to murmuring another time against the Lord for lack of Water, and Moses and Aaron prayed to the Lord, and he sent Water forth of the Rock, that they and their Cattle might drink; the Lord sought to win them unto him by his Blessings multiplied upon them, and to cause them to rely upon him in the times of their Distress.

After which the Lord gave them great Victories, even over nine feveral Princes, viz. over Aram, King of the South Canaanites, over Og, King of Bashan, over Sihon, King of the Amorites, over Balak, the King of Moab, and over Evi, Rekem, Zur, Hur, and Reba Kings of Midian.

Balak sendeth for Balaam to curse the People of Israel, but behold God's Care over them, for he said unto Balaam, do not curse the People, for they are blessed. God

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admonishing him hereby not to condescend to the King's wicked Request; yet Balak spared not to entice Balaam to do that wicked Act, faying, I will promote thee unto great Honour, and do whatfoever thou fayest unto me, come therefore, I pray thee, curse me this People: Seeking hereby to further his wicked Enterprize, but Balaam answer'd, if Balak would give me his House full of Silver and Gold I cannot go beyond the Word of the Lord, but now I pray you tarry here this Night that I may know what the Lord will say unto me more herein, so that he feemed to be moved with Covetousness, and because he tempted God to enquire of him contrary to his Will and Command, he was met with; for as he rode upon his Ass the Angel of the Lord stood in the Way to be against him; the Ass seeing the Lord, turned out of the Way, Balaam smote his Ass to turn her in again, the Ass seeing the Angel, lay down and spoke, saying unto her Master, why hast thou smitten me? (for the Lord who is all powerful had given the Ass Power to speak) Then the Lord open'd the Eyes of Balaam that he faw him standing in the Way with his Sword drawn, then he bowed himself, and fell flat on his Face; but the Angel of the Lord rebuked him for the Corruption of his Heart, and now he acknowledg'd his Fault, and protested that he would speak nothing but that which the Lord should put in his Mouth; so instead of cursing he bles'd the People of Ifrael.

After this Balaam prophesied of the great Prosperity that should be fall the Children of Israel, he also prophesied of the Coming of Christ. There shall come a Starout of Faceb, and a Scepter out of Israel. &c.

Yet for all these Mercies, the People fell to finning by

committing Fornication with the Daughters of Moab, which caused God to send a Plague amongst them.

Now the Lord commanded Moses to number the Children of Israel in the Plain of Moab, (as they came near to the promised Land) all from twenty Years old and upwards, which Number appeared to be six hundred and one thousand seven hundred and thirty.

The Lord to avoid all Controversies that might arise among the People, taketh away all the Occasions, and divided among all the Tribes both the Land which they had won, and that also which he had promised to give them.

But first the Land of Promise was shewed unto Moses, and he prayed to the Lord for a Ruler over the People, such a one that might do his Duty aright, whereupon the Lord appointed Joshua, the Son of Nun, to be their Governor. They had not Possession of the promised Land in Moses's Days, but in the Days of Joshua.

Thus the Lord was pleased even for the Space of forty Years to detain the People of Israel from the promifed Land to try their Faith, as also by sitting them sometimes by Crosses, sometimes with Blessings, that in the End they might appear Heirs of so blessed an Inheritance.

God had determined to give the Land of Canaan, to the People whom he had chosen in his Presence, shewing the greatness of his Mercy towards such as follow him, to whom he gives Lands and Heritages, And on the other side to shew his Anger against Sinners by the Punishment he shewed to the Chaldeans.

The fix Hundred and odd Thousand which came out of Egypt, (Moses, Justua, and Caleb excepted) died in the Wilderness, so that the stubborn and careless Generations

were worn out, and the promised Land bestowed on their Children, which were increased to 600,000 and upwards.

Besides the double Fault both of refusing to enter the Land upon the Return of the Discoverers, and the Pre-sumption then to attempt it when they were countermanded, they had committed that horrible Idolatry of wor-

shipping Moloch, and the Host of Heaven.

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Fearful was the Event of that Mutiny of Korah, Dathan, and Abiram, who, for their Contempt of God and his Ministers, were some of them swallow'd up alive, and by the Earth opening her Mouth devoured: others, even two hundred and sifty, which offered Incense with Korah, were consumed with Fire from Heaven, and sourteen thousand seven hundred of their Party which murmured against Moses stricken dead with a sudden Pestilence, one of the greatest Marvels and Judgments of the Lord that was shewed in all the time of the Government of Moses, a Warning to those who would have usurped Ecclesiastical Authority.

It is to be observed how the People murmured against Moses, neither the Punishments by Fire from Heaven, nor the devouring by the Earth swallowing up many, nor the fearful Pestilence, nor the Love or Wrath of God could prevail with this People, but they repent still and then repented of their changed Estates, casting ungratefully on Moses all their Misadventures, though they were in Sight of the Land promised, yet they trusted not God's Promises but slighted his Judgments; yet God's Mercies were without End shewed them.

The Lord perceiving also a kind of Diffidence at last in Moses and Aaron, permitted neither of them to enter

the Land promised.



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DEUTERONOMY.

** N this Book of Deuteronomy is contained another Repetition of the Law, because most of them were dead to whom the Law was first given. The Book is a Commentary on the ten Commandments. The Word signifieth a second Law, so called Deuteronomy, because the Law which God gave in Mount Sinai is here repeated, as though it were a new Law.

In this Book is the wonderful Love of God set forth towards his Church; for albeit through their Ingratitude and sundry Rebellions against the Lord for the Space of forty Years, they had deserved to be cut off from the Number of his People, and for ever to have been deprived of the use of his holy Word and Sacraments; yet he did ever preserve his Church for the calling upon his Name, wherefore he bringeth them into the Land of Canaan, destroyed their Enemies, giveth them their Country, Towns and Goods, and exhorteth them by the Example of their Fathers, (whose Insidelity, Idolatry, Murmuring and Rebellion he had most sharply punished) to tear and obey the Lord, to embrace and keep his Law.

In this Book they were to observe two Things, first not to add to it, nor take from it, secondly, not only to learn it, but to teach it also to their Posterity, and to practise it.

Herein also are Threatnings against such as forsake the Law of God, which Law is by Aloses repeated unto the People.

Amongst other Favours there is one extraordinary one in this Book mention'd, that the Lord shewed to the Children of Israel, that in the forty Years Space the Garments of them never waxed old, so that by his Power and Providence he would be known to be their God, and they his People.

By his Word he would govern his Church, and by the fame they should learn to obey him; by his Word he would discern the false Prophets from the true, Light from Darkness, Knowledge from Ignorance, and his own People from all others, teaching them thereby to refuse, and to detest, yea to destroy and abolish whatsoever is not agreeable to his holy Will; to serve God in the Sincerity of their Hearts, and that it is not enough to hear the Word, but to express it by a good Example of Life.

Moses had a Care of his Duty, and admonished the People of Unthankfulness, to cast away the Pride of their Hearts, and putteth them in Remembrance of their former Sins, and proveth that by the Length of Time their Rebellion was great and intolerable.

They were also counselled, when they were once settled in Canaan, to beware of Unthanksulness, lack of Charity, and Presumption; for they were apt to enjoy the Fruits of the Earth, and not praise the Lord for them. For to receive the Benefits of the Lord and not to be thankful, is to contemn God in them, They were apt to give Glory to themselves, and not to the free Mercy of the Lord, they were forewarned of Uncharitableness, in having Abundance not to shut up their Hands against the Poverty of their Brethren.

Many Vices are here also forbidden, and many good Exhortations and Instructions, as not to be cruel even to brute Beasts, not to be double hearted, nor to halt between two Opinions, sigured unto us by the Garments of Linsy Woolsey, not to bear false Witness, &c Taught also not to retain the Wages of the Hired, and not to take any Thing whereby another getteth his Living to pledge or pawn. Several Promises in this Book are set down, to those who obey the Commandments; and Threatnings denounced to such as disobey. To every State and Degree is appointed his Duty and Charge, as well how to live in the Fear of God, as to nourish Friendship towards our Neighbours.

Here in this Book is treated also of Offerings and Sacrifices, of the Priests Due, and the Levites Portion. Several other Precepts and Directions for the whole Course of Man's Life, are in this Book set forth unto us

Moses being well stricken in Years, prepareth himself to die, and delivereth the Law to the Priests, requiring them to read it to the People; he also foretelleth the People of their Rebellion after his Death.

We may observe also in this Book, that Moses never enter'd into the Land of Canaan, only he had a Sight of it, which was by God's Command to go up to the Mountain of Abarim which is in the Land of Moab; that is over against Jericho, there to behold the Land of Canaan. Thus having a Sight of it he departed this Life, and the Reason of this was his Sin of Distrust of the Lord's Power, which he also with the Children of Israel committed

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at the Waters of Meribah. But before his Death he bleffed all the Tribes of Ifrael, declaring to them that there is no God like unto their God, nor any People like unto his People.

In whose Life we may take Notice of his Boldness in his Office, who feared not to speak the Truth to great Men, of his Zeal in the Lord's Cause for the repressing of Vice, and of his Faith in his End. He was one hundred and twenty Years old when he died; yet, says the Text, his Eyes were not dim, nor his natural Force abated.

It is storied, that when the Lord established a Government in the Land of the Egyptians, he gave them not Kings at first to govern, but Dukes to defend them, as this Mojes was, and Gideon, Jephtha, and Sampson. And this Manner of Government amongst the Hebrews did continue until the Days of Eli the High Priest, under whose Government the Israelites required a King to govern them.

These five first Books contained the Law. After these the Prophets, which comprehended three Kinds of Writings.

1. First Historical, as principally from Joshua to Job, which are called the inferior Prophets.

2. Contain Doctrine, as principally from Job to Isaiah, called the Hagiographa.

3. Contains Prophecy, as especially from Isaiah to the End of Malachi, called the posterior Prophets.

The Law in these five Books of Moses do treat chiefly, as may be seen, of the Original and State of the Church in the Beginning.

Then of the Publication of the Law, which was given either generally as the Laws Ecclesiastical and Political together, as in *Exodus*, or specially and apart, and so the

42 DEUTERONOMY.

Laws Ecclesiastical are given in Leviticus. And the Laws Political are given in Numbers.

And the Repetition of the Law is set down in Deu-

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teronomy.

Now the Prophets that were historical do treat of the Jews and their Church, as of their Coming into Canaon, and in the ensuing Book of Joshua.

Or of their Condition after they were possessed of that

Land for their Inheritance, till the Captivity.

Then is treated of the Church under Judges, as in the Books of Judges and Ruth.

Then under Kings, as in Samuel, Kings, and Chro-

After the Captivity is treated, 1st, of Things done, as in Judea, set forth in the Books of Esdras and Nehemiah, as also in Babylon, and so in Esther.





7 0 S H U A.

ment of the Lord, succeeded him in the Rule and Government of the People of Israel, for the Holy Ghost promised, by the Mouth of Moses, that a Prophet should be raised up unto the People like unto him, as in Deut. 18. 15.

Joshua was endued of the Lord with Faith, Wisdom, and Courage, such as all good Governors ought to have. And because that he might be confirmed in his Vocation, and that the People also might have no Occasion to murmur and repine, as though he were not appointed of God, he was adorned with these most excellent Gists and Graces from above, both to govern the People with Counsel, and to defend them with Strength.

Joshua's Charge was to keep the Law of God and to bring the People of Israel out of the Wilderness into the Land of Canaan, and like a valiant Captain he went on with Courage in leading on the People, to the daunting of their Enemies the Canaanites.

The People of Israel were confirmed by the Miracles which Joshua wrought that the Lord was with him, for he

divided the Waters of Jordan, so that the whole Holpassed over dry shod, and leads the People on to Jerich, which he besieged.

And at the Sound of the Trumpet, the Walls fell down and within a short Space took the City and burned it, and laid a Curse upon him that should raise up or build it a gain; for the City was esteemed, with all that was therein, as things execrable and accursed, only Silver and Gold was reserved, and the Vessels of Brass and Iron, which was to be set apart, and consecrated to the Lord's Use, they were first to be molten, and so to serve for the Taber nacle.

But in the taking of this City the Lord was angry with Achan, for a Theft committed by him, and also with the People of Israel; for, saith the Lord to Joshua, Israel hath sinned and have transgressed my Covenant, for they have even taken of the excommunicated Things, and have stolen and dissembled, and have put it even with their own Striff.

Achan kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, to serve for his own private Use.

This caused their good Success to be turned into bad, for the Lord was angry with them, so that they sted before the Men of Ai, and the Men of Ai smote of them thirty and six Men, and caused them to tremble that their Hearts melted like Water. God would by this Affliction cause them to be more earnest to search out and punish the Sin committed. Joshua was much perplexed hereat, and befought the Lord, who answered and commanded him to sanctify the People, for there is an execrable Thing amongst you, O Israel, ye cannot stand before your Enemies until ye have put the execrable Thing from among

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you. Therefore they were required to destroy the wicked Man Achan, that had committed the Fact; fo did Joshua ake Achan, faying, in as much as thou half troubled us. the Lord shall trouble thee this Day. And all Israel threw Stones at him, his Sons also and his Daughters suffered for his Fact, and all he had. After which they were successful against Ai, for Josbua drew up his Men against it, and took it, with their King also, whom they hanged on a Tree. Then divers Kings conspired together and waged War against 70/bua, the Gibeonites wrought craftily with Joshua by Dissimulation, seigning themselves Ambassadors coming from a far Country in old Shoes and Rags, defiring a League with Joshua, because of the Fame of the Lord in the Works which he had done for his People; thus used they (as the Wicked always do) Art and Lying to fet forth their Policy to deceive the People of God; fo Foshua accepted of their Tale, and made a League with them, but foon after Joshua knew them, yet suffered he them to live because of his League and Promise made with them, but he condemned them for ever to be Drudges to the Israelites, to draw Water, hew Wood, and to do fuch other like Servitude.

The King of the Amorites, the King of Jerusalem, the King of Heborn, the King of Jarmath, the King of Lachish, and the King of Eglon, all gathered themselves together, and besieged Gibeon; (so envious are the Wicked when any depart from them) but Joshua went up against them, for the Lord had promised him Victory over them, so he discomsited them, and as they sted the Lord rained Hail-Stones from Heaven upon them, so that more dy'd thereof than perished by the Children of Israel.

We see how the Lord can execute his Vengeance upon the Wicked, that they cannot escape his Fury. 46

The Sun also at Joshua's Prayer stood still, and the Moon also hasted not to go down for a whole Day, the Lord hereby manifesting his Omnipotency, and much encouraged the People of Israel, and thereby daunted their Enemies Hearts. These five Kings hid themselves for fear in a Cave, whom joshua caused to be brought forth, and required the Officers at war to set their Feet upon their Necks, saying unto them, fear not, nor be faint hearted, but be strong and of good Courage, for thus will the Lord do to all your Enemies against whom you fight; so they were slain, and hanged upon five Trees.

There were diversother Kings and Countries by Joshua overcome, as Libnah and the King thereof, Jabin King of Hazor, the King of Shimron, the King of Achshaph, and several others, so powerful was he that there are reckoned up One and thirty Kings that Joshua and the Children of Israel killed on both the Sides of Fordan, signifying by such Slaughter, that the Wicked must be quite rooted out,

where the Lord will be worshipped.

Thus the Lord by his Power caused Joshua and the People of Israel to overcome all Difficulties, and at last brought them into the promised Land of Canaan, the which according to God's Ordinance, Joshua divided a-

mong the People, and appointed their Borders.

It was divided into three Provinces, Galilee, Samaria, and Jury; he establisheth among them Laws and Ordinances, and putteth them in Remembrance of God's wonderful Benefits, affuring them of his Grace and Favour if they do obey the Lord, and contrariwise of his Vengeance and Plagues, if they revolt and disobey him.

Thus were the Children of Canaan fettled in quiet Poffession of their promised Land, which the Lord had sworn to give unto their Fathers, and they dwelt therein, and the I their An confid them

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the Lord gave them Rest round about, delivering all their Enemies into their Hands.

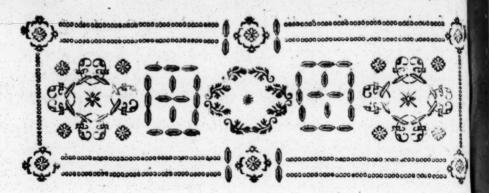
And the People covenanted to serve and obey the Lord, considering his rich Blessings which he had bestowed up-

This History doth represent unto us Jesus Christ the true Joshua, who leadeth us into eternal Felicity, which is signified unto us by this Land of Canaan.

Joshua and Jesus in Signification is all one, a Saviour or Defender: As this Joshua brought the Children of Israel thro' Jordan into the Land of Canaan, so Christ Jesus the true Joshua, being the Saviour of the World, through that Jordan of Baptism, bringeth us into the Place of Promise, Eternal Life.

The Name of Canaan it had from Canaan the Son of Cham, the Language was also called Canaan, saith Montanus.





JUDGES.

In which is contained the History of the Jews, under the Government of Judges.

** FTER Joshua was dead, the Children of ** A Israel inquired of the Lord, who should be their Captain, and it pleased God to appoint the Tribe of Judah to undertake the War against the Canaanites, over whom they became victorious. Now this Tribe was seated in that most pleasant Land, which before had been inhabited by the Hitites, the Amorites, the Perizzites, and the Jebusites. The Princes of these were called Judges, because they were to execute the Divine intended Judgments upon the Enemies of his Church and People; and being ordained of God, but appointed also, commonly by the concurrent Election of the Populance; they impartially administred publick Justice among their Fellow Hebrews. Of this kind were Othniel the first, and the last Samuel; after whose Time the

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Government was altered into a Regal Monarchy at the People's Request. No sooner were the Ijraelites settled in the Land of Canaan, and had feen convincingly the Performance of the Divine Promises, but, instead of gratefully acknowledging God's great and undeferved Mercies, and of making suitable Returns of Obedience they turned their Backs upon the ordinances of Religion, and acted directly contrary to their former folemn Protestations, that had been made and stipulated by the Mediation of Josh ca, the great Minister of the Lord Out of a foolish Pity and Commiseration they made a League with the Canaanites, whom they had received full Commission to de troy, both Root and Branch; they ungratefully closed in with their idolatrous Practices; they made Marriages with them, and so provoked God, that he fent a special Angel to let 'em know, that their idotatrous Neighbours should be Thorns in their Sides, and the gods of the Heathens should suddenly occasion their Destruction. As foon therefore as they had actually for faken the Lord God of their Fathers, to embrace Wood and Stone, they were unable to stand before their Enemies, but were forely oppressed under their Hands; as particularly by the Aramites of Mejopotamia, for eight Years together, 'till the Days of Othniel. And truly it was no small Aggravation of their Ingratitude, that being become Owners of Cities, which they never built of Vineyards which they never planted, and of Lands, which they had never taken the pains to manure, they could so very suddenly forget the Rock of their Salvation, and kick against their omnipotent Benefactor. However, that the Lord might magnity his Goodness, and shew them, that his Mercy is Proof against innumerable hainous Provocations, he raised up. from Time to I ime, such as should deliver them, and af-

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fure them of his further Favours, if they would return to him with unfeigned Repentance.

These Teliverers, or Judges, came not by Succession, but were raised up for any present Emergencies, when it pleased God to exert himself in favour of his People. And this Book gives an Account of fixteen of these great Persons, who executed this Post, off and on, for upwards of 300 Years: Their Names were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Shimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samsel.

We read how Abimelech usurped the Supreme Power, and put seventy of his Brethren to death, to secure this base gotten Sovereignty to himself. In him we may learn, that the End of Ambition and Tyranny is Despair, and a searful Expectation of God's Wrath. He was, tho' in vain reproved by his Brother, for these glaring Crimes; but at last, being wounded on the Head by a Woman with a Piece of a Mill-stone, in his Extremity he cried out to his Servant, that carried his Harness after him, to draw his Sword, and immediately to dispatch him out of a World, that he was no longer worthy to live in, for fear it might restect upon his Honour, that he was so cowardly killed by a Woman; and there was an End of his accursed Tyranny and his Life at once.

Plenty and Peace are generally the Parents of idle Security and Wantonness: This was again the unhappy Case of Israel, who fell to their late Idolatries: And then the sierce Wrath of God delivered them up to be afflicted and harrassed by the Philistines and Ammonites, for eighteen Years successively, these Vexations brought 'em again to their Senses; they acknowledged their Sins, and besought the Lord for Pardon. The Answer was with some Severity, Did not I formerly deliver you out of such and such Troubles? and yet ye have had the base Ingra-

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was A titude to forfake me and to serve other Gods: Go, call upon them, and see, whether they will answer your Prayers at the Time of your greatest Need. This Reprimand, having effected a deeper Submission, and more confirmed Resolution of Obedience, was followed by raising up Fephthab the Son of Gilead to be their Captain, and he conquered Ammon first, but afterwards slew of the Ephramites two and forty thousand.

This great Man's Victorious Success stands justly branded with a rall Vow to all Generations. Whatfoever should meet him first at his Return, was to be a Sacrifice to the Lord, and it proved to be his Daughter, and only Child: but whether he did actually offer her as a burnt Sacrifice. is variously disputed by Authors, with great Heat on both sides the Question; but the Majority seem to affirm, that his confining her to a fort of a Nunnery for her Life, was fuch a completion of his Vow as was fatisfactory to God for a Sacrifice, bating for the Inconsiderateness of the Man in expressing it. Virginity and Barreness were efleemed great Curfes in a Country, where Fertility was promised as one main Branch of the Blessedness of it. And perhaps the good Matrons might be possessed with a fort of Hope, that the promised Seed might, in God's due Time be produced from their Families It is certain, that Divine Providence, by stirring up the Resentments of the Army, did preserve Jonathan from the fatal Effects of his Father's Rash Vow: And the actual passing of Children thro' Fire, was the Work and Instigation of the Devil: for God never required fuch Service from Mankind, but once from Abraham, for the Trial of his Faith, and the Prefiguration of his eternal Son, who by his Sufferings was to fave a whole wretched finful World!

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After this the Ifraelites were again embroiled with the

Oppression of the Philistines: And an Angel of the Lord appeared unto Manob's Wife, who was barren, and fignity'd to her, that she should conceive and bear a Son, and that no Razor should come upon his Head, for the Child should be a' Nazarite unto God from his Birth; meaning that he should be separated from the World, and intirely dedicated to the Lord; he was to redeem Ifrael out of the Hands of the cruel and tyrannical Philistines; and according to this Prediction, a Son was happily born to a despairing Family, and called Samson, from the Sun, either with respect of that Light of Comfort, now sprung up to his Parents, or of that Light of God's Favour beginning to dawn upon his People, through their intended Deliverance by this means. Thus he was a typical Representative of Christ our Lord, and that several ways: As namely, First, In his Person, he was a mighty Man. Secondly, In his Profession, he was a Nazarite. Thirdly, In his Calling, a Prince and a Judge. Fourthly, In his manner of living, for he went from Place to Place, to revenge himself upon the Enemies of God's People. And as Samson delivered the Israelites from the Bondage of the Philistines, fo Christ, our Prince and Judge, delivereth his Church from the Slavery of Satan; by his Death faving more Souls than in his Life.

This mighty Samfon, the true Hercules, from whom the Grecian Fables draw their Allusions, was of invincible Courage and Strength, infomuch, that he tore a Lion in Pieces, and slew a thousand Men with the Jaw-bone of an Ass. He also carried away, upon his Shoulders, the great Gates of the City Gaza, one of the Capital Places of the surious Philistines But in the End his immoderate Affection towards Delilah, a Woman of as much Treachery in her Heart, as of Beauty in her ensnaring Countenance,

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Sampson tare a Lion to picaces with no other Weapon then his one Hands. Judg. 14. 6.



Sampson having laid hold of the two Pillers, pulls down the Houf & dies with & Philistines, Judg. 16.30.

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Sampson's Locks out off as he slept on Dalilah's Knee. Judg. 16. 17.

deprived him of those excellent Divine Gifts, and so he became a miserable Stave to those, whom he had been so

powerfully called to rule and Jubdue.

She caused him to tell her all his Heart, confessing, that he was a Nazarite and that if he were shaven, his Strength would go from him; she, for the Greediness of a Reward, told it to the Philistines. And Samson delighting himself with her, she made him sleep upon her Lap, and fo shaved off his Hair, from his Head, and his Strength was gone from him, faith the Text, which was not fo much for the Loss of his Hair, as for the Contempt of the Ordinance of God, which caused the Lord to depart from them. So the Philistines took him, and put out his Eves, deriding him and using him as a Fool, at their Feafts, to make themselves merry: But he called upon the Lord and reconciled himself to him, and so was fully and finally avenged on them; for, by the Power of the Lord. he had fuch mighty Strength restored, that he pulled down the Banqueting-house upon the Princes, and upon the People that were therein, and he himself perished with him: So the dead, which he flew at his death, were more than they which he had flain in his Life.

In this Book is set forth the Lord's Mercy, and his Omnipotency; his Mercy in pardoning the People of Israel, tho' they daily offended him; his Omnipotency was seen in bringing great Matters to pass by small Means; Shamgar slaying six hundred Philistines with an Ox's Goad; Jael, a Woman killing Sisera, the chief Captain of King Jabin's Host with a Hammer and a Nail, smiting the Nail into his Temples, and fastening him to the Ground.

Here also may Notice be taken, what great Danger that Commonwealth is in, where God giveth not a Magistrate to retain his People in the Purity of Religion, and

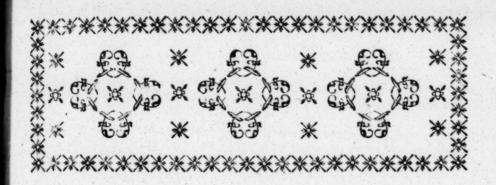
his true Service. It may be feen in the Narration of the People's Estate, being without Governor, and of their hanious Sins, and their Civil Wars, set down to the end.

Here Notice also may be taken, that after Israel had Peace and Plenty, they began to forget the Lord; and as Peace and Plenty are the Parents of Security, so is Security as fruitful in begetting and bringing forth both Danger and Subversion, of which, all States in the World have tasted by interchange of Times.

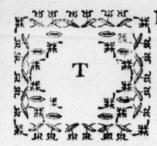
In this Book is fet down the Battle that the Church of God hath for the Maintenance of the true Religion against Superstition and Idolatry; as also in declaring what great Danger that Commonwealth is in, where God giveth not a Magistrate to restrain his People in the Purity of his Religion and Service.



I



R U T H



HIS Book of Ruth is so intituled, from the principal Person, who is the Subject of the History; but who was the Pen-man hereof is not certain. It is divided into sour Parts, Viz.

1. Ruth's Journeying to Judah.

- 2. Her Entertainment there.
- 2. Her Contract with Boaz.
- 4. Her Marriage and joyful Issue.

There being a great Dearth in the Land of Canaan, Elimelech, with his Wife and two Sons, went into the Land
of Moab, where he died, and one of his Sons, Chilion by
Name, took to Wife this Ruth, who was but meanly born,
and of the Land of Moab; and Chilion was of Judah. But
by this Providence of God, Ruth became one of God's
Houshold, of whom our Saviour Christ came. This Ruth
was afterwards married to Boaz, an Israelite; and herein
is described how Jesus Christ, who, according to the Flesh,

ought to come of David, proceeded from Ruth; of whom he did vouchfafe to come, notwithstanding she was a Moabites, of mean Condition, and a Stranger to the People of God; declaring unto us thereby, that the Gentiles should be sanctified by him, and called to Salvation, and be joined to God as well as the Jews.

Ruth is commended for her constant Love to her Mother-in-law Naomi, the Wife of Etimelech, in that she would not for sake her Company; and for relieving her out of her own painful Labour; as may be seen in the first and second Chapters.

She would not leave her Mother-in-law's Company; faying to her, Litreat me not to leave thee, nor to depart from thee; for whither thou goeff, I will go; and where thou dwellest I will dwell; thy People shall be my People, and thy God my God. No Persuasion can prevail upon such as truly love God, to turn back from following him. And those, whom he hath chosen to be his People, will affor ciate themselves with the Godly in all the various Circumstances of Life. So they accompanied each other to Bethlehem; and there they fell into Acquaintance with Booz, who was a Man in Authority, and a Kinsman of Elimelech. And it being Harvest Time, Ruth went into the Field and gleaned after the Reapers, by the free Permission of Boaz, who seeing her good Disposition, and obferving her virtuous Carriage, took her to Wife, by whom afterwards he begat Obed. This Obed begat Tele, and Jeffe begat King David; of whom our Lord and Saviour Jelus Christ did vouchsafe to come.

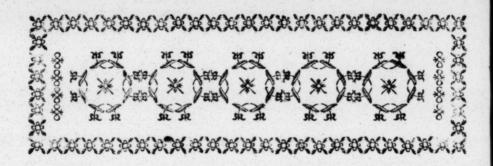
By this Marriage of Beaz and Ruth, the one being an Israelite, and the other a Stranger to the Children of God, is manifested unto us, that by the coming of Jesus Christ,

in the wife con In the Con and y teaching deliver

in the Flesh from her Line, the Gentiles should be likewife called to Salvation, as well as the Jews.

In this Book also figuratively is set forth the State of the Church, which is subject to manifold Afflictions, and yet at length, God giveth a good and joyful Issue, teaching us to wait with Patience, 'till he shall please to deliver us out of our Troubles.





I. SAMUEL.

This Ist. of Samuel treats of the Estate of the Jews Llect.

※※※ 其LKANAH the Son of 7ehoram, an Ephrathite, had two Wives, the one was nam- \boldsymbol{E} ed Hannah, the other Peninnah. Hannah 業業業 had no Children, but the other had; wherefore the was to bitterly upbraided, and vexed by Peninnah, that her heart your woulded, and she prayed unto the Lord, and a Vow, faying, O Lord of Holls, if thou witt look on the Trouble of thine Handmaid, and remember her, and not forget thine Handmaid but wilt give u to her a Man-child, then will I give him unto the Lord, all the Days of his Life, and there shall no Razor come upon his Head. So in Process of Time Hannah conceived, and bare a Son, and the called his Name Samuel, because (said she) I have asked him of the Lord For his Name denoteth, one defired of God. The typical Signification of his Name hath a Relation to God the Father; for as Samuel a

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muel anointed Saul, so God anointed his beloved Son with the Oil of Giadnes, and of the Spirit.

The Mother's Prayers thus taking effect, she offered him to the Lord, and magnify'd him in her Song of Thankfgiving.

Samuel growing up, did minister unto the Lord before Elithe Prieft, whose Sons were wicked, (called Hophni and Phinehas) in serving of their own Appetites of the Sacrifice, before God was ferved. They also used the Company of fuch Women, as, after their Travail, came to the Temple to be purified. Eli gently reproved them, faying. Why do se thefe I bings? Do so no more, my Sons: for it is no good Report that I hear of you Herein is obferved, that Eli used too much Lenity towards his Children, committing fuch foul Offences as highly deferved the harpest Correction; for which the Lord punished him by taking his priestly Office from him, and by fusfering the Ark, which was carried into the Field of Battle, to be taken away by the Philistines; upon the News of which Difaster, he brake his Neck; his Sons also, Hophni and Phinehas, were punished with sudden Death, both in one Day.

The Philistines bring the Artificial Mouse of Dagon. Now Dagon was their chief Idol, shapen from the Navel downwards like a Fish, and upwards like a Man. When this Idol fell down before the Ark, shewing that it has no Power in the Presence of God, they set it up in its Place again, and the next Day they came in to see, and behold, Dagon was fallen upon his Face to the Ground, before the Ark of the Lord, and the Head, and the two Palms of his Hands, were cut off upon the Threshold, where we may observe, that God and the Devil inhabit not in one House, nor in one Heart. If the Idol could

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not indure the Representation of the true God, it is not to be marvelled, that at fuch time as it pleased him to cover his only begotten Son with Flesh, and fent him into the World, that all the Oracles wherein the Devil derided and betrayed mortal Men, lost Power, Speech, and Operation at the Instant. The Men also were plagued with Emerods, and fent unto the Princes of the Philistines, to know what they should do with the Ark of the God of Israel; for though they had felt his Power, and were afraid thereof, they would try him yet further. The Princes gave Advice, that it might be carried to Gath: So the Hand of the Lord was against that City with a great De-Then they fent it away to the Ekronites, who cried out also for Fear of the like Destruction, and intreated the Princes of the Philistines to fend the Ark of the Israelites away from them to its own Place. ever, being wicked themselves, they likewise felt the smart of the Hand of God: And hereupon they grudge and reject the Lord, whereas the Godly would humble themfelves and cry for Mercy, being under Afflictions.

Seven Months the Ark remained with the Philistines, and then they fent it back to Israel, with Gifts of Gold and Silver; so we veyed it to Bethshemesh, where they committed a Sin by opening the Ark, which was not lawful for them to do, but for the Priests; wherefore the Lord smote them with a very great Slaughter, thereby being taught not to pry into the Divine Secrets further than they have Commission. Then they assembled themselves in a solemn Fast, acknowledging their Sins before God; the Philistines hearing thereof, came up to fight against them, but the Lord was with Samuel and the People of Israel, that they vanquished their Enemies; after which, Samuel erected a Monument in memory of this

happy Success obtained by the miraculous Hand of the Lord. Then Samuel made his Sons Judges over Ifrael, Joel, and Abiab, whose Hearts were set upon Lucre, and they followed not their Father's Ways. The People also began to murmur at Samuel, requiring him to give them a King to govern them like other Nations. They were not content with that Order which God had appointed for the Government of his Church, but would have a King, to the Intent they might be as other Nations, not because they might the better thereby serve the Lord; for they were under the Safe-guard of him, which did represent Jesus Christ, the true Deliverer; but they would needs be governed as were the Gentiles. Samuel used Arguments to dehort them, and delivered unto them from God's Revelation, the Inconveniences and Miseries which should befal them, which Fosephus called Lapidem fortem. He told them, as from the Lord, This shall be the Manner of the King that shall rule over you; he will take your Sons, and appoint them to his Chariots, and to be his Horsemen; and he will make them ear his Grounds, and will take your Fields and your Vineyards, and dispose thereof: And ye shall cry out at that 'Day, because of your King. Not that Kings have this Authority by their Office, but that fuch as reign in God's Wrath, shall usurp this over the People contrary to the Law. But the People would not hearken to the Words of Samuel, but were resolved to have a King, so importunate they were for a Change, that they would have no Denial. So the Lord commanded Samuel to anoint Saul King.

The Name Saut fignifies asked, or demanded; bearing Allusion to the finful Importunity of the People in asking for a King: And it is of near Affinity with the Word Sheol, which fignifies Hell, or the Grave, because of its

greedy asking or craving still more, tho' its Appetite is never to be satisfied.

The typical Representation of Saul is this: As Saul persecuted innocent David with an inveterate Malice, even unto Death. so the Sons of Satan (evil and wicked Men) persecute the Members of Christ with an inveterate Malice, sparing neither Prophets nor Apolles, nor religious Men, no nor Christ himself, sollowing their wicked Devices, 'till (with Saul) they come to desperate Ends.

The People not contented, but desirous of Change in their former Order, had Saul granted them for their King, for which Ingratitude they were severely punished; for he proved to be a Tyrant and a Hypocrite; that thereby they might learn, that the Person of a King is not sufficient to defend them, except God by his Power preserve and keep them; so they were harrassed with Wars both at home and abroad. Their Natures were subject to mutability, assecting Alterations and Change, preferring their own Opinions before the Wisdom of the All-seeing God. However Saul, for a while, reigned well in Israel, and prospered; but when he observed not the Cammands of God, the Lord counts him a King no longer, tho' he had the Title of a King.

Samuel declared to the People of Israel his Integrity of Life; and the People were constrained, in Conscience, to answer, Thou hast done us no Wrong. God designed, that this Conselsion of Samuel should be a Pattern for all them that have any Charge or Office. Then did he reprove their Ingratitude, in that they had forsaken the Almighty, who hath all Power in his Hand, for a Mortal Man, in asking a King. The People, after this, repented of their Sin, being punished with Thunder and Storm in the time of Wheat-hat vest, and said unto Samuel, pray for thy Ser-

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finned in asking us a King, besides all our other Sins. Samuel, like a faithful Shepherd, comforteth them, declaring, that there is no Sin so great, but it shall be forgiven, if the Sinner turn again to the Lord: and because Saulobeyed not the Will of the Lord, nor relied upon the Words of the Prophet, Samuel seared not to let him know that the Kingdom should be conferred on another, (a Man after God's own Heart) both from Saul and his Posterity.

Hereupon David was elected to be Governour over the People of Ifrael. About which Time the remarkable Victory of Jonathan the Son of Saul, was obtained over the Philistines who had three great Armies to invade the Children of Ifrael. God fought for him, by putting the Philistines in Confusion, so that there was Fear in the Host, and in the Field, and amongst all the People; the Earth also trembled, for it was stricken with Fear by God, so that they slew one another; at which time Saul charged the People with an Oath, saying, Cursed be the Man that eateth any Food till Night, that I may be avenged of mine Enemies.

Such was his Arrogance, that he thought to attribute that to himfelf, which the Lord had done by the Hand of Jonathan.

But as they pursued, there lay Honey upon the Ground, and Jonathan put forth his Rod and dipped it in an Honey-Comb. and eat thereof; one of the People told Jonathan of the Curse, that his Father had made, who answered, My Father bath troubled the Land. Whereupon he would have put him to Death, but the People thought it their Duty to rescue him, who had but broken a rash Law, and yet had been the glorious Means of that miraculous Victory. For they said, and with the justest Reason in

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the World, God forbid that Jonathan should die, who hath wrought this great Salvation in Israel.

After this, Saul was rejected of the Lord, because he had spared King Agag and some of the Spoil in the Battle with the Amalekites, when he ought neither to have spared Man, Woman, Child, nor any Thing living; their Debaucheries having ripen'd them fully for Destruction. Upon his being reproved for it, he justified himself obstinately, took hold of Samuel's Coat to force him to stay with him; and upon rending it, the good Prophet, provoked, foretold him the rending of the Kingdom from his Family, and of God's Design to elect himself a King out of his Subjects better than himself. However, Samuel had so much human Compassion in his Temper, that he could not but mourn for the rejected King, whom he had once admitted as a Favourite into his Bosom.

The Person, thus happily elected to succeed him, was David, the youngest Son of Jesse, a Man of good Reputation in the City of Bethlehem, where our Lord was born, and so he was chosen to be a Type of the Messiah, who should spring from his Loins. And this was yet further prefigured, by his being enabled with his Harmony, and by the Power of the Holy Ghost, to chase away the evil Spirit, that was sent to haunt and vex King Saul with Rage and Horror, and Despair, after the Divine Spirit had for-saken him.

David, in the Original, fignifies as much as, My Dear, or, Beloved because he was a Man after God's own Heart; and in this Sense also he bare some Resemblance of Christ, the beloved Son of God, in whom he was well pleased. The Employment of a Shepherd, which David was originally educated to, was prophetical of that great Shepherd and Bishop of our Souls, who laid down his Life for the

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sheep. And, as David was bitterly perfecuted by those, whom he was advanced to protect and preserve, so Christ, the Lord, was a Man of Sorrow and acquainted with Grief tho' his Life had been as innocent as David's had been, harmless and dutiful to Saul his incensed Father-And yet as David was providentially guarded thro' all his Troubles; fo did also the Son o God escape fale out of the Hands of all his Enemies, to be rewarded with a peaceable and heavenly Crown. Again, we may carry the Similitude still further; for as David boldly challenged and overcame the great Champion of the Idolatrous Philistines, in whose Strength they vainly reposed their whole Confidence, so the Lord Fesus vanquished the Power of the Devil, who had led a great Part of the World captive, at his own Pleasure This Exploit gained David a ready Entrance into the Affections of the People; but his Master saul, who sent him upon this glorious Errand, envied him the Victory, and became his most inveterate Enemy.

In short, the valiant young Prince went always in Danger of his Life, while his wicked. faithless Majer lived. But the God, whom he chose to serve, gave him a patient and generous Spirit under all his Trials; and raised him a faithful Friend in saul's Court, even his own Son ronathan, who lov'd him as his Life and used all possible Ways to skreen him from the King's implacable Valice, and gave him frequent Notice to keep out of Harm's Way. David was forced to sty into the Enemy's Country for Shelter, and there to pretend himself out of his Senses; but in his Passage, by a Wile, he procured himself some shew bread, and Goliah's great Sword. from one of the Priests, and that occasioned a most lamentable Disaster among the whole body of them. For the Fast being betrayed to the King

by a vile sycophantising Informer, he sent Executioners to glut his Revenge with the Murder of that Priest and sour-score and sive more of the same holy Dignity. This so forely distressed the pious David, that he privately levyed an Army of Male-contents, for the Guard of his Person: Saul-pursues with his usual sury: David was betrayed, and with his little Army so hemmed in by Saul, that he must inevitably have fallen a Sacrifice, had not the Philistines happened to divert his Resolutions, by a sudden

Invation of his Country at a distant Quarter.

Saul had no fooner vanquished the Invaders, but he returns in pursuit of the innocent David; and in a Cave, where he was hidden with his Men, David had the Opportunity of a full Revenge upon his tyrannical Adverfary; but he spared him, and only cut off the Lappet of his Robe privately, to convince him of his Innocency. This merciful Temper of David cut Saul to the quick; and immediately his Confcience compelled him to acknowledge his Fault with Tears; to promife a feeming Reconciliation for the Time being. But this was of no Durance; the kind Words of wicked Men are only laid as a Snare to betray the Righteous: He renews his Pursuit, and falling affeep among his Officers upon the Ground, was once more fecured in David's Power. The religious Prince had a regard to him as the Lord's Anointed, and kept every body off from doing him any Damage; only they carried off Saul's Spear, which was stuck in the Ground, and a Pitcher of Water, that stood near his Bolster, where he was sleeping. The King being made fenfible of this uncommon Generofity in David, melts afresh into his old hypocritical Affection for his dear Son, and in a Fit of Repentance, forbears all further Pursuit. David being no longer fafe in the Dominions of Ifrael, nor able

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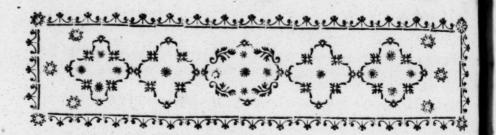
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to lay any Stress upon Saul's fair Promises, takes Sanctuary again in the Philistines Country, under Achish King of Gath, who, tho' he was an Enemy to Ifrael, had Compaffion upon an innocent distressed Prince, and made him a Present of the Town of Ziglag for his head Quarters: Achifb thinking himself, by this Means, secure of this valiant Prince and all his Men, makes an Inroad upon Saul and the Ifraelites; but his privy Council being fufpicious, difmiffed David and his Army by the way Saul musters up his Forces to oppose his Enemies, and pitches the Field of Battle in Mount Gilboa; where, taking a View of the Philistines, he was quite discouraged, and in a Fit of cowardly Rage and Despair, he applied himself to a Witch at Endor, to learn the Success of the Battle. This was the Completion of his horrid Impiety. and the last Act preparatory to his final Destruction. The Devil can tell the Truth (it feems) upon Occasion, by the Divine Permission, to scourge those who forsake the True God; the' he could not forbear mixing his own wonted Untruths with his Oracle; for the told Saul, his Destruction would happen on the Morrow, but the Battle was not fought till four or five Days after in which Saul. in the utmost Despair, having lost his three Sons, stabbed himself in the Field of Battle, and the Enemies gained a compleat Victory, and on the Morrow, hung up saul and his Sons in an ignominious Manner, upon the Wall of one of their Cities, 'till the Men of Jabelb ventured by Night, first to steal them away, and then to give them a more decent Interment. And thus was this wicked King overthrown in his Wickedness.



II. S A M U E L.

HIS Book treats of the Kingdom by Succession, and particularly of the notable Acts of King David after the Death of Saul, unto the End of his Kingdom; and declares, how the same by him was wonderfully augmented. Here also is set forth to us his Constancy, Patience, and Persecution by his Enemies, both open and secret, and how by the Assistance of the Lord he went through all Difficulties.

In the first Chapter Tidings being brought to David by an Amalekite (who was a Pick-thank and a Counterfeit) that Saul was slain by him, bringing with him the Crown and Bracelet that Saul wore; it so much troubled David and all with him, that they mourned and wept; and the Amalekite, who expected a Reward, instead thereof, was, by David, commanded to be slain.

Now David was anointed King in Hebron by the Men of Judah; and Saul was buried by the Men of Jabesh Gitead.

Abner, who was the Captain of Saul's Host, made Ish-

bosheth, the Son of Saul, King over Israel, so there were two Kings, David created by the Almighty, and Ishbosheth by Man, which caused many Wars to fall out between these two Houses, as it were without any Intermission for the Space of two Years, which was the whole Reign of Ishbosheth, for God gave Victory unto David, and caused his Enemies to side with him.

Isbosheth was flain by two of his own Servants, Baanah and Rechab, and his Head brought unto David; but observe their Reward! As the Lord liveth, (faith David) when one told me, that Saul was dead. (thinking to have brought good Tidings) I took him and New him in Ziglag, who thought that I would have given him a Reward for his Tidings; how much more, when wicked Men have stain a righteous Person in his own House, and upon his Bed; shall I not now therefore require his Blood at your Hands, and take you from the Earth! As if he should say, for as much as neither the Example of him, who flew Saul, nor their Duty to their Master, nor the Innocency of the Person, nor the Reverence of the Place, nor Time, did move them, therefore they deferved most grievous Punishment. David commanded them to be flain, and their Heads to be cut off, with their Hands and Feet, and their Bodies to be hanged up over the Pool in Hebron.

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Being now arrived at the Government of the whole twelve Tribes, David first studied for the Advancement of Religion, in bringing the Ark of God into the House of Obed-Edom; shewing his Gladness and Zeal by Dancing and Playing with Instruments of Musick before it. And as it passed along the Way, Uzzab, who drove the Cart, on which the Ark was placed, perceiving it to shake, stretched forth his Hands to save it, lest it should fall, for which Distrust of his, the Lord was very wrath with him,

and smote him in the same Place, that he died. Yet here Uzzah had a good Intention; but we see, how dangerous a Thing it is to meddle in God's Service without his express Word.

The Ark being brought to the City of David, his Wife Michal, who was Saul's Daughter despised him in her Heart for Dancing and Triumphing before it. Thus Worldlings are not able to comprehend the Motions, that move the Children of God to praise him. But for this Offence she was stricken with Barrenness, and had no Child. But the Lord, for the Service performed by David, gave him Dominion over many Nations, and made him samous, promising to establish his Kingdom for ever.

Yet for all those great Blessings and Favours of the Lord shewed to his Servant David, he sinned against him thro' Luft, thro' Murder, and thro' Presumption, thro' Luft; for fpying Bathsheba washing herself (who was a beautis ful Woman) the Daughter of Eilam, Wife to Uriah the Hittite, he fent his Command to fetch her to him, and lay The Woman conceived, and certified David thereof; David thought to cloak his Offence by a friendly Entertainment of Uriah, and by making him drunk, and fo to fend him to his Wife, thinking thereby he would have lain with her. But feeing this way not to prevail, he caused Uriah to be slain: And David took to Wise Bathsbeba, whom he had formerly committed Adultery And thus we fee, unless the Lord continually uphold us with the Affistance of his holy Spirit, the most perfect of us all are apt to fall headlong into Vices and Abominations. But David was foon ashamed of this horrid Sin: for being reproved by Nathan, his Conscience was awakened, and himself brought to Repentance; yet the

Lord punished his Seed, so that the Child, whom U-riab's Wife bore, was stricken with Sickness and died.

Then David comforted Bathsheba his Wife, and lay with her, and she conceived and bare a Son, and he called his Name Solomon, and the Lord loved him.

Yet the Lord was not fo well pleased with David, but that he threatned to raise up Evil against him out of his own House, by the means of a deadly Hatred that sprang up between his Sons Absalom and Amnon, for Amnon had defiled his Sifler Tamar; for which wicked Fact Absalom murdered him. After this, Absalom himself conspired against his Father's Crown and Dignity, by Slander, by Flattery, and fair Promises: And thus he stole the Hearts of the People away from his Father; for by such Means as these, the Wicked seek Preferment, but observe, how his Plot prospered! Lavid befought the Lord, and cast himself wholly upon bim (for the Faithful in all their Afflictions, shew themselves obedient to God's Will.) Also wicked Achitophel was Abjalom's Counfellor, and the Contriver of his Plot; but when David prayed to God, to bring the Counsel of Achitophel to Foolishness (for the Counfels of crafty Worldlings do more Harm than the open Force of an Enemy) Achitophel hanged himself, which was a just Reward shewed him for perfecuting the People of God.

Absalom then flying before his Father's Army, and riding under an Oak, was hanged by the Hair of his Head, and afterwards thrust through by Joab: A terrible Example to those, who are disobedient to Parents!

David was not only punished within his own House, but also without, for his Sins; for he was reviled by Shimei, who curfed him, and called him a Murderer, and wicked Man, and by throwing Dirt at him, David took

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this to be the Judgment of God, for his Sin; and therefore he humbled himself before the Almighty, and endured this reviling with great Patience, commanding his People not to touch Shimei, 'For (said he) if my Son, 'which came out of my own Bowels, seek my Life, then how much more may this Son of Jemini! Suffer him 'to curse, for the Lord hath bidden him. It may be, 'that the Lord will look on my Affliction, and do me good for his cursing this Day! Meaning, that the Lord will send Comfort to his, when they are oppressed. And the King pardoned Shimei, who had lately revised him to his Face.

David also was still further plagued for his Sin, by the Lord's offering to him the Choice of three Plagues, either to have seven Years Famine, or to slee three Months before his Enemies, or to have three Days Pestilence in the Land.

For David had caused the People to be numbered, to see his own mighty Power, and to take a boasting Pleafure in his mighty Army, which much offended God.

In this strait, David declared himself, that he and his would 'fall into the Hands of God, for his Mercies are great, and not into the Hands of Man; so the Lord fent a Pestilence into the Land of Isiael, from the Morning even unto the Time appointed, and there died of the People from Dan even to Beersheba seventy thousand Men, which was from the one Side of the Country to the other. 'And when the Angel stretched forth his Hands upon Jerusalem to destroy it, the Lord shewed Mercy, and spared that Place, because he had chosen it to build his Temple there for his Worship. David acknowledged his Fault, and cried out, 'Behold I have sinned, yea, I have done wickedly; but these

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'Sheep, what have they done? Let thine Hand (I pray thee) be against me, and against my Father's House.' Then David, by the Appointment of the Lord, went to Araunah the Jebusite to buy the Threshing-Floor of him, in order to build an Altar unto the Lord, which cost him sitty Shekels of Silver; now a Shekel is counted worth (in our English Money) two Shillings six Pence, or thereabout.

There David built an Altar unto the Lord, and offered Burnt-Offerings and Peace-Offerings; fo the Lord was appealed, and the Plague cealed.

David, after all his manifold Troubes, died in Peace, being fevency Years of Age for he was thirty Years old when he began to reign, and he reigned forty Years in Hebron and Ferufalem. He died in a good old Age, full of Days, Riches and Honour, and was buried in the City of David, in the Year of the World 2983 but before he died, he exharted Solomon his Son to take heed to the Charge of the Lord, to walk in his Ways, and to keep his Statutes, his Commandments, his Judgments, and his Testimonies as it is written in the Book of Moses; intimating, how hard a I hing it is to govern, and that none can do it well, unless he obey the Lord. Do thus (faith he, and thou shalt not want one of thy Posterity to fit on the Throne of Ifrael. Thus after he had ferved his Time, he flept, and was buried with his Fathers, and faw Corruption.

To conclude with the Character of this mighty Prince, we may remark,

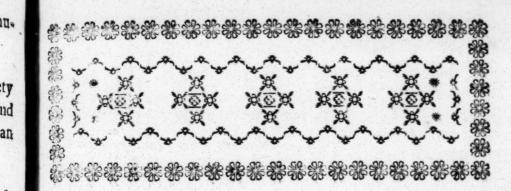
1. That David, in Person, was of small Stature, yet exceeding strong; for he exceeded all Men in external Gifts, and Graces, and was said, by the Lord himself, to

be a Man according to God's own Heart, setting his human Frailties apart.

2. The Pfalms, which he penned, witness his Piety and his excellent Learning. And being both a King and a Prophet, he foretelleth Christ more perspicuously than all the rest.

3. In the Person of David the Scripture doth set forth Fesus Christ, the chief King, who came of David according to the Flesh, and was persecuted with Enemies outward and inward, as well in his own Person, as in his Members, but in the end he overthrows all his Enemies.





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KINGS.

F this Book treateth of the flourishing State of I/rael and Judah under Solomon, the Fiely Ghoft fetteth before our Eyeshere, the Variety and Change of Things, which happen'd to the Government at Jerusalem; that the Children of God should learn to look for no con-

tinual Rest or Quietness in this World; declaring from the Deaths of 'David Solomon, and the rest of the Kings, unto the Death of Abab, I hat flourishing Kingdoms (except they be preserved by God's peculiar Protection) fall to Decay, and come to nought.

David being dead, Solomon his Son succeeded him in the Throne, by the Appointment of David himself.

Solomon fignifieth a Peace-maker, or Peaceable; and denotes one that bringeth good Tidings of Peace, typically representing Christ the Prince of Peace.

King Solomon was brought up under Nathan the Propher, and crowned on the Hill Gihon, which stood before

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Jerusalem; and not far from it stood Mount Golgotha, where Christ our Lord was crucify'd; from whence may be observ'd, that as Solomon upon that Hill was crowned King, so Christ, who is our Saviour, and the true Solomon, was crowned and made perfect in Sufferings, to effect the great Peace between God and Man.

Solomon began the Work of the Temple in the fourth Year of his Reign, at which Time he traded for Gold to the East-Indies. And as he built the Temple of the Lord with great Majesty, and Glory, so Christ hath built up that heavenly Temple the Church of God, and adorned it with the Gifts and Graces of his holy Spirit in this World, that so it might be capable of eternal Glory in the World to come.

Solomon made an Affinity with Pharaoh King of Egypt, and took his Daughter to Wife; and then the Lord appeared to him, and the first Thing he asked of God, was, to give him Wisdom, that he might behave himself aright in the Execution of his Charge. At his asking this, God was fo well pleased, that he said unto him, 'Behold, I · have done according to thy Words, in giving thee a wife and understanding Heart, so that there hath been none · like thee, neither after thee shall arise the like: I have also given thee that, which thou hast not asked, both Riches and Honour.' And Solomon shewed his Thankfulness of Heart, by employing his Wealth and Wisdom to the Glory of the Lord, and the well governing the Church and People committed to his Charge. His Power and Magnificence were seen in the large Extent of his Kingdoms, from the River Euphrates unto the Land of the Philistines, and the Borders of Egypt.

His Houshold was very great and splendid; for his Victuals and Provision for one Day was thirty Measures

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of fine Flour, and thirty Measures of Meal, ten fat Oxen, and of the Pasture twenty Oxen; and an hundred Sheep, besides Harts and Bucks, and fat Fowl. He had also forty thousand Stalls of Horses for his Chariots, and twelve thousand Horsemen. He was so admired for his Greatness and Wisdom, that there came of all People to see and hear him.

Hiram King of Tyre sent unto Solomon, and Solomon unto him, for the building of an House for the Lord, who both joyned in the building thereof. In Hiram is presigured the Vocation of the Gentiles, who should help to build the spiritual Temple. Thirty thousand Workmen were prepared for the building of the Temple: He had seventy thousand Persons, that bare Burdens, and sourscore thousand more, that were Masons in the Mountains, besides those, that were appointed over the Works, who were three thousand and three hundred.

In the fourth Year of his Reign, he built the House of the Lord, which was threescore Cubits long, and twenty broad, and thirty Cubits high, which was well accepted of God. And after the finishing of the Temple, Solomon fortify'd Jerusalem with a treble Wall.

The Lord promised, that if he, and the Children of Israel would walk in his Ordinances, and keep his Commandments, then would he perform unto them his Promise, which he made to David, That he would establish his Kingdom for ever, and that he would dwell amongst the Children of Israel, and would not forsake them,

Now was the Ark of the Lord brought from Zion, the City of David, and placed in the Temple.

Solomon grew so famous, that a Report of him went over all the Land; the Queen of Sheba, hearing of his Fame, came to see the Wisdom of Solomon, which she could

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not credit, till she had made Proof by her coming; so she presented the King with rich and precious Gitts.

For he had a thousand Wives and Concubines, many of which were Idolaters, and caused him to commit the like Sin; they were such of whom the Lord gave an Hint unto the Children of Ifrael, faying, Go not ye into them, nor let them come into you, for surely they will turn your Hearts after their Gods. So that his Heart was not perfeet with the Lord his God, as was the Heart of David his Father; and for this his Wickedness, the Lord raised up Adversaries against him, (for the Lord leaves not Sin unpunished in the greatest) he stirred up Hadad the Edomite, of the King of Edom's Stock. God referved him (that he was not flain by David when all the Males of that Country were put to Death) though an Idolater, to be a Scourge to punish his People's Sins. The Lord brought this Hadad to fuch high Honour, that he married Pharaoh's Wife's Sister. The Lord also raised Rezon the Son of Eliadab, for another Scourge against him, faying, because of the Wickedness that thou hast committed, I will rent the Kingdom from thee, and will give ten Tribes to Feroboam the Son of Nebat, (who lifted up his Hand also against the King) but he shall have one Tribe, for my Servant David's Sake, and for Jerusalem, the City which I have chosen out of all the Tribes of Israel, because they have forfaken me, and have worshipped strange Gods, and have not walked in my Ways, as did David his Father. faith the Lord. I will not take the whole Kingdom out of his Hands. Herein the Lord had respect unto the Messiah, which should be the bright star, which should shine throughout all the World.

Not long after King solomon died, when he had reigned over Ifrael forty Years, so he was buried in the Ci· fhe

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ne Id of David his Father, and Rehoboam his Son by Naomi, an Ammonites, reigned in his Stead; who had under his Dominion the least Part, the two Tribes of Judah and Benjamin. This flourishing Kingdom fell to Decay, being divided, Part under Rehoboam, and Part under Jerobom, which were before all but one People, and now by the just Punishment of the Almighty were made two; whereof Judah and Benjamin clave to Rehoboam, and this was called the Kingdom of Judah; and the other ten Tribes held with Jeroboam, and this was called the Kingdom of Israel.

Rehoboam forfook the Counsel of the Ancients, and Istened to the young Men, that had been brought up with im, which caused the People to be inveterate against him. feroboam also fell to Idolatry, by setting up two golden lalves, and making a Religion to fit his Appetite. ecause he would the more bind the People's Devotion to is Idolatry, he erected a new Holiday, besides those which he Lord had appointed in the Law: For these Offences e was represented by a Man of God, sent on purpose to vait on him, in Bethel, the Residence of his Idolatrous Calves, and his Altar dedicated to them. But he was fo ar from listening to him, that he would have laid violent Hands upon the Lord's Prophet. But as he stretched forth his Hand against him, it dried up, so that he could not pull it in again unto him. Then the King intreated the Prophet to pray to the Lord for him, that his Hand might e restored, and it was so. He, like other wicked Men, umbled himself for a Time, when he selt the Judgment f God upon him; but afterwards he returned to his old Malice, thereby declaring his Hypocrify.

After this, he fent his Wife in a Disguise to Shiloh, to Ahijah the Prophet; but the Lord possessed the Prophet

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of her Craft, and bad her tell Jeroboam, Thus faith the Lord God of Israel, For as much as I have exalted the from among the People, and have made thee Prince over my People Israel, and have rent the Kingdom away from the House of David, and have given it thee, and thou hall not been as my Servant David, which kept my Commandments, but hast done Evil above all that were before thee, (for thou hast gone and made thee other Gods, and motten Images, to provoke me, and hast cast me behind thy Back) therefore behold, I will bring Evil upon the House of Jeroboam, and will cut off from him that piffeth against the Wall, &c A heavy Destruction! He also threatned the People, the it was the King, that made them to fin fo as the People shall not be excused when they do Evil at the Commandment of their Governours; for he threatned that he would give Ifrael up; ' and the Lord shall smite Ifrael, as when a Reed is shaken in the Water, and he shall weed Israel out of this good Land, which he gave to their Fathers.' Thus the Lord's heavy Hand was against Jeroboam and the People of Ifrael, to their Destruction.

Rehoboam, who reigned in Judah and Jerusalem (the City, which the Lord did chuse out of all the I ribes of Israel to put his Name there) wrought Wickedness also in the Sight of the Lord, so that the Lord was provoked to Wrath, who did according to all the Abominations of the Nations, wherefore that Place was punished by Chishak King of Egypt. The Lord also shortened Rehoboam's Life that he dy'd, so Abisam inherited his Father's Kingdom and his Vices. He set up his Son after him, whose Name was Asa, signifying a Physician. His Character is, That he did that which was right in the Sight of the Lord, and removed the Idols, that his Father had made. He had the Gout in his Feet, yet he sinned against God,

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In putting his Trust rather in the Physician than in the Lord; for it is in vain to seek unto the Physicians, except we first look unto God, who is the true Physician both of Soul and Body, to purge our Sins, the chief Causes of all our Diseases; and after that use the Help of Physicians, as Men, by whom God worketh; wherefore Asa dy'd, and Jebosaphat his Son reigned in his Stead.

Jehosaphat signifies The Lord is Judge: He went through all his Dominions, to instruct his Subjects in the true Worship of God, in every City, ordaining Judges and Gover-

nours.

The typical Signification of Jebosaphat is this: That as he by Prayer, and founding of Trumpets, and other Instruments of Musick, overcame and dispersed his Enemies, without drawing his Sword; so Christ, by the Sound of his Word and Doctrine, without drawing any Weapon, overcame the Enemies of his Church.

Nadab the Son of geroboam reigned over Ifrael: He did Evil in the Sight of the Lord, wherefore the Lord stirred up Baasha the Son of Ahijah against him, who slew him, and reigned in his Stead. He slew all the Race of Jeroboam, and yet all his own short Reign was but very unfortunate.

Where it may be observed, that the Lord stirred upone Tyrant to be the Punishment of another for their
Wickedness; but the Lord suffered him not long to reign,
but his Son Elab succeeded him; against whom Zimri conspired, who was his Servant; for being drunk he slew him,
and afterwards sat upon the Throne, but God punished
him, so that he reigned only seven Days; for being besieged in Tirzab, and sinding no Way to escape, he burnt
the King's Palace and himself in it.

Then were the People of Ifrael again divided; for Part

followed Tibni the Son of Ginath to make him King, and the rest followed Omri; but the People that followed Omri prevailed. Umri, his Name fignifieth bitter, or rebellious; and yet he did Wickedness in God's Sight. after him, Ahab his Son reigned, who was worfe than all the rest: For he took Jezebel to Wife, by whose Means he fell into all Wickedness and strange Idolatry, and cruel Persecution. He was forewarned by the Prophet Elijab of a Famine, that should come upon the Land, but in that Famine the Lord promised to feed the Prophet miraculously; and for the strengthening of his Faith, he was fed by Ravens. Wicked Ahab counted the Prophet Elijab a Troubler of Ifrael, for speaking to him what the Lord had required him to speak: But the Prophet was so bold as to reply, 'I have not troubled Ifrael, but thou and thy ' Father's House, in that ye have forfaken the Commandments of the Lord, and followed Baalim.

He was courageous enough to reprove wicked Slanders, without respect of Persons. Elijah also desired to make Tryal of the Falshood of the King's Prophets, and to prove himself observant of the Lord: 'I only (says he) remain

a Prophet of the Lord, but Baal's Prophets are four hundred and fifty Men: Give us therefore two Bullocks,

· let them chuse one and cut him in Pieces, and lay him

on the Wood, but put no Fire under: I also will prepare the other Bullock, and do likewise. Then (faid

he) call on the Name of your God, and I will call on the

Name of the Lord; and the God, that answereth by Fire,

· let him be God. And all the People answered, it is well

· spoken.' (See the Story at large set forth in Chapter the 18th.

Baal's Priests prayed long in vain, and were not heard, but were laughed at and derided by Elijah. Then Elijah prayed, saying, 'Let it be known, O Lord, this Day,

that thou art the God of Ifrael, and that I am thy Servant. So the Fire fell, and confumed the Burnt-Offering, &c.' The People seeing this great Work wrought, cryed out, The Lord is God, and the salse Prophets were slain.

This being told Jezebel by King Abab, she became enraged, and protested, saying, 'The Gods do so to me, and 'more also, if I make not the Life of Elijab like one of 'their Lives by to morrow this Time.' But by the Providence of the Lord he escaped her Hands; for though the Wicked rage against God's Children, yet he holdeth them back, that they cannot execute their Malice at their Pleasure.

After this, Abab and Jezebel conspired together by the Practice of false Witness, and put Naboth to Death, taking away his Vineyard from him. But by God's Command, Elijah reproved him, saying, 'Hast thou killed, and also 'taken Possession? In the Place where Dogs licked the 'Blood of Naboth, shall Dogs lick thy Blood also' This was fulfilled in Joram his Son. The Dogs also shall eat Jezebel by the Wall of Jesteel. This caused Abab to humble himself, and repent; wherefore (it is said) the Lord deterred his Judgment for a while.

After this, Ahab and ehosaphat the King of Judah, joined their Forces against the King of Assiria, for the regaining of Ramoth Gilead, the false Prophets persuading them, that they should prosper. But Micaiah told them truly, what should be the Success of their Enterprize; but they did not listen to his Words, but to the salse Prophets, and caused Micaiah to be shut up in Prison, there to be fed with Bread and Water of Affliction, till the King returned in Peace. Then the Prophet briskly told him, If thou return in Peace, the Lord hath not spo-

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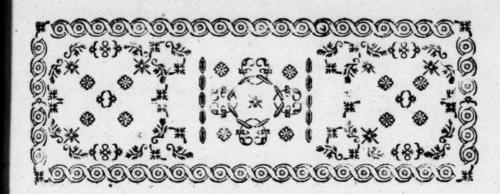
Abab was flain, and brought to samaria, and then buried; and Abaziah his Son reigned in his Stead, and the Dogs (as was foretold by the Prophet) licked up Abab's Blood.

We may here observe and learn, not to hate the Preachers of God's Word, though they do grate upon our galled Consciences.

To conclude this Book,

We may take Notice, how it pleased God to punish the Sins of Solomon in his Son Reboboam by an Idolater, and a Traytor, and by an Egyptian Successor, whose Daughter Solomon had married. And whilst he ferved God, he was affured against the greatest Kings; but when he forfook him, his Dominion was torn afunder by his meanest Vassals. We see Nations and Cities, for Idolatry and hainous Offences, are overthrown and recorded as Precedents to fucceeding Ages; punished with Famine in David's Time for Saul and nis bloody House. David, in his latter Time fuffered Afflictions for Uriah. had ten Tribes of twelve torn from his Son for his Idolatry. Rehoboam was spoiled of his Riches and Honour, because the People made Images, high Places, and Groves for false Worship, and because he suffered Sodomites in the Land. Feroboam was punished, and his Posterity, for the Golden Calves he erected. For am had his Son flain by the Philistines, and his Bowels torn out for Murder. and Jezebel were flain; the Blood of the one, and the Body of the other eaten by Dogs, for the falle accusing and killing of Naboth.

In the Throne of Judah there was a Succession and Interchange of good and evil Kings, so that the Church was always exercised for their Tryal of Patience and Content; and it was so ordered by a wise God, that the Church may not look for a Heaven upon Earth.



II. K I N G S.

the Acts of the Kings of Judah and Israel, and the Decrease of those Kingdoms of Israel from the Reign of Ahab and Ahaziah, who succeeded him unto the last King Hoshea, who was imprisoned by the King of Assyria, and his City Samaria taken, and the ten Tribes, by the just Plague of God for their Idolatry and Disobedience to the Lord, were led into Captivity.

And it treats of the Acts of the Kings of Judah, from the Reign of Jehoram, Son of Jehofaphat, unto Zedekiah, who for the Contempt of the Lord's Commandment, and of his Prophets, by Famine and other Means, was taken by his Enemies, and faw his Sons most cruelly slain before his Face; then his own Eyes were put out, and for his Sins Jerusalem was burnt, and he with his People led Captives into Babylon. Here are special Examples of God's Favour towards the People and Rulers, who obey

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nt; ch his Priests and the Prophets, as also his Plagues towards such as neglect his Ministers, and disobey the Lord's Commands.

Abaziah, the Son of Ahab, began to reign over Ifrael in Samaria the seventeenth Year of Jehosaphat King of Judah, and he reigned two Years; but he did wickedly in the Sight of God, provoking him to Wrath by his Idolatry, and following his Father's Steps, so that he was punished for his Sins divers Ways.

For, First, The Moabites rebelled, who were wont to pay him Tribute; as also he fell from his Window, that he sickened; in which Judgment he sought not the Lord, but enquired after Baalzebub, the God of Ekron, whether he should recover. The Philistines who dwelt at Ekron worshipped this Image, which figured the God of Flies.

Elijah, the Prophet of the Lord, reproved him for this his Idolatry, letting him know, that for this Sin, he should not come down from the Bed, on which he lay, but should furely die. The King hereupon fent a Commander with his fifty Men, to fetch the Prophet to him; but upon the Prophet's Prayer, Fire came down from Heaven, and devoured them. The like Entertainment had the fecond Company, that came upon the fame Meffage. And the third likewise was sent, but being somewhat stricken with the former Judgments shewed upon the other two Captains and their Men, they fell upon their Knees before Elijah, saying to him, 'O Man c. God, I pray thee, let ' my Life, and the Lives of these thy fifty Servants be precious in thy Sight,' desiring that they might not die, as did the other two and their Companies. So the Prophet went down with him to the King, and faid to him, · Thus faith the Lord, because thou hast sent Messengers

to inquire of Baalzebub the God of Ekron, therefore thou shalt not come down from off the Bed, on which thou art gone up, but shalt surely die.

The Prophet Elijah divideth the Waters of Fordan with his Cloke; and he, together with Elisha, went o-

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Elisha signifieth the Salvation of God; this Prophet was a Type of our Saviour; for as Elisha was anointed Prophet by the Prophet Elijah, so Christ was the anointed Priest of the Father, and as Elisha did many Works of Mercy, and many Miracles to make evident God's Mercies, Power and Providence, so our Saviour went from Place to Place, shewing Mercy to the Blind, Lame, and Impotent, and working wonderful Miracles, that thereby his Doctrine might be made evident to the World, and all that trust in him might be made capable of eternal Happiness.

The Spirit of Prophecy is given to Elisha, as it was to Elisab; for God caused him to work wonderful Things. By his Power he caused the bitter Waters to become profitable for Man's Use. As he was going up to Bethel, Children, or young Men came forth, and mocked him, saying; Go up, thou Bath Head: The Prophet perceiving their malicious Hearts to be set against the Lord, and his Word, desireth God to take Vengeance of that Injury done to him; so two Bears came forth out of the Forest, and tore in Pieces two and forty

of them.

Jehoram and Jehosaphat waged War against Moab, and the King of Moab being worsted, took his eldest Son, that should have reigned in his Stead, and offered him for a Burnt-Offering to his Gods to pacify them, which

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barbarous Cruelty so moved the Ifraelites Hearts with Pi-

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ty, that they left off and departed.

In the further Course of this History, we have many surprising Miracles of the Prophet Elista. A Widow of one of the Prophets, which Josephus says was that Obadiah, that borrow'd Money to feed the Lord's Prophets by sifty in a Cave, was left in Debt so deeply, that her two Sons were in danger of being sold to make it good. Elista being apprized of it, caused a Pot of Oil, which was all her Substance, to be so multiplied, that by the Sale of it she paid her Debt, and had a competent Estate left out of it.

There dwelt a hospitable Lady in the City of Shunem, in the Tribe of Iffachar, who used to entertain the good Prophet with great Freedom and Plenty. Her Child died of a Calenture in Harvest Time; and, upon pious Application, Elisba restored him to Life again. And this makes good our Saviour's Words, 'That he, that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward.' Afterwards at Gilgal, when he had provided an Entertainment for the Sons of the Prophets, which probably were his Pupils in Divinity, a Servant, by a Mistake, had gathered disagreeable Herbs for the Broth; they thought they had been poisoned with it, but the good Man rectified the Food by throwing in a Handful of Meal. At another Place he fed an hundred Men with an inconfiderable Quantity of Provision, to the Admiration of those that served it. The proud Syrian General, Naaman by Name, was healed of a foul Leprofy, by washing in Jordan seven Times, according to the Direction of Elista; tho' at the first Motion he rejected the Remedy with Disdain. For this extraordinary Service he was offered Money, but generously refused it. However, upon this Occasion, the Sin of Covetousness was punished Gehazi pretended to sell the Miracles of God, and took Money, Garments, and other Things, where he should not, wherefore he was stricken with Leprosy, and his Family after him.

When the King of Spria warred against Ifrael, Elisha discloseth the King's Intent to the King of Israel, at which when the King of Syria's Heart was troubled; and he wanted to know, how his Counsel should be discovered, one of his Servants faid, Elisha the Prophet, that is in Ifrael, telleth even the Words, that thou speakest in thy private Chamber. The King hereupon sent an Host, to encompass him about, and to take him. Yet the Prophet, resting affured on the divine Help, prayed unto the Lord to fmite them with Blindness; which was done accordingly, fo that they knew not their Way, but went directly to Samaria, where, by the Prayer of Elisha, their Eyes were The gentle Intreaty, and the Miracles wrought by the Prophet, did more prevail for common Quietness. than if the Syrians had been overcome in Battle, for they returned no more into the Land of Ifrael.

Afterwards Jehu the Son of Jehosaphat was anointed King over Ifraei; Jehu fignifies A constant Man in him-felf, he was raised up to smite the House of Ahab; he also smote Ahaziah King of Judah to death. This Jehu commanded Jezebel to be thrown down headlong, and sprinkled her Blood upon the Wall, and trod her under Foot. And this he did by the Motion of the Spirit of God, that her Blood should be spilt, who had shed the Blood of Innocents, and should herself become a Spectacle of God's Judgment upon all Tyrants.

Jehu aiso caused the seventy Sons of Ahab to be slain;

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this was done that the Lord's Word might be fulfilled which was spoken.

The Lord well approved of, and rewarded the Zeal of Jehu; yet he departed not from Idolatry, but followed the golden Calves that were in Bethel, and in Dan, and walked not upright in the Law of the Lord, and departed not from the Sins of Jeroboam, which made Israel to fin.

The People of Israel in those Days falling from God, and serving strange Gods, the Lord began to lothe them, and to cut them short: So as Hazael smote them in all the Coasts of Israel, and Jehu died, and Jehuahaz his Son reigned.

God also made use of a wicked Woman, Athaliah, to destroy the Posterity of Jehosaphat, and of the whole Family of Ahab, yet Jehosheha, the Daughter of King Joram, and Sister to Ahaziah, took Jehoash the Son of Ahaziah, and stole him from amongst the King's Sons, that should be slain, and he afterwards was made King with great Triumph.

Jeboiada maketh Provision for repairing of the Temple; for it was much out of order, partly by the Negligence of his Predecessors, and partly by the Wickedness of Idolaters. Yet after his Death, the People fell again

into Idolatry.

Amaziah King of Judah waged War against Joash, the Son of Jehoahaz, the Son of Jehu, King ot Israel, saying, Come let us look one another in the Face; i. e. let us fight Hand to Hand, and try it by Battle, which shall be the most puissant Prince.

The King of Ifrael fent Word back to Amaziah (by way of Parable) faying, The Thisle that was in Lebanon, sent to the Cedar, that was in Lebanon, saying, Givethy

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batby Daughter to my Son to Wife; and a wild Beaft, that was in Lebanon, went and trod down the Thiftle. By which Parable it is to be noted, that Joalh compareth himself to a Cedar Tree, because of his great Kingdom over ten Tribes; and Amaziab to a Thistle because he ruled oyer two Tribes only; and the wild Beast was the Army of Joash, that spoiled the capital City of Judah, So Amaziah was worsted by Joash, and about sifteen Years after that was put to Death by his own Subjects at Lachish. and Azariah his Son, was made King in his Stead. when Joash died, which was shortly after this notable Victory, then Jeroboam his Son succeeded him over Israel in Samaria, but he fell to Idolatry; and after him fucceeded Zachariah, who was the fifth and last Successor of the House of Jehu, and indeed the last in Ifrael, that had the Kingdom by Succession, fave only Pekabiah the Son of Menahem, who reigned but two Years. This Menabem, instead of seeking Help of God, when his Enemies came against him, went about, by Money, to purchase the Favour of an Infidel, therefore God forfook him. and his Adversary, Pul, the King of Affyria, soon after broke his Promise, destroyed the Country, and led the People away captive.

In those Days the Lord was angry with the People of Judah, and sent amongst them Rezin, the King of Syria, and Pekah the Son of Remaliah which slew of Judah, in one Day, six score thousand sighting Men, because they had forsaken the true God. Rezin and Pekah marched up against Jerusalem, and besieged Ahaz, but could not overcome him; for the Lord preserved that City and the People therein for his Promise sake made to David; it was not for any Thing of Merit in the King, for he was

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wicked, and yet of him proceeded a godly Son, who fucceeded him, namely Hezekiah.

Here we may take notice, that Idolatry was the Cause of the Calamities of the People of Ifrael, and of their perpetual Captivity. And this ought to be an Admonition to all People and Nations, to cleave to the Lord their God, and only to worship him; not to follow strange Gods for fear of the like Judgments. The Lord was to wrath with them, that he put them out of his Sight, and none were left, but the Tribe of Judah only. And thus was the Seed of frael cast off, and afflicted by the Hands of Spoilers and Strangers, even People from Babel and Cuthab, and other Parts, who were placed in the Cities of Samaria instead of the Children of Ifrael. Thefe People so placed served not the Lord, whereof, lest they should blaspheme, as though there were no God, because he only chastised the Israeites for their Sins; he shewed his mighty Power by fending Lions amongst them, which flew them; for that every one fell to Idolatry, worshiping the God which they fancied.

Now to return to the People of Judah; Hezekiah, the Son of Ahaz, was their King, who was a good King, and did uprightly in the Sight of the Lord; for he brake down the Images, and trusted only in the Lord God of Israel, so that after him was none like him, of all the Kings of Judah, and he prospered in all that he took in Hand. In his Days Rabshakeh, with a great Host, was sent from Assiria against Jerusalem: This Rabshakeh sent to Hezekiah, saying, I hus saith the great King, the King of Assiria What Considence is this, wherein thou trustest? because Hezekiah's Power was at that Time but very small: So highly do the Wicked in their Prosperity flatter themselves. But Isaiah, the Son of Amos,

by the Mouth of the Lord comforteth Hezekiah, and promiseth him Victory. Hezekiah besought the Lord. (as the truest Refuge and Succour in all Dangers) desiring him not to suffer his Name to be blasphemed. The Lord heard him, and sent forth his Angel, and smote, in the Camp of the Assyrians, an hundred sourscore and five thousand, so that when they arose in the Morning, behold, they were all dead Carcases.

After, as this King of Assiria was at his superstitious Devotion, Adrammelech and Sharezer his Sons, slew him. Here we observe God's just Judgment upon him for his Blasphemy, that he should be slain before the 1-dol, whom he preferred before the living God, and by those Hands also, whereby, according to the Laws of Nature, he ought to have been defended. Here is also seen the Love, that God beareth towards his Church, in that he would not suffer it to be destroyed; shortly after Hezekiah sickned, and died, and Manasseh his Son reigned in his Stead.

Manasseb did Evil in God's Sight, and restored Idolatry. Here we observe, that a godly Father may have a wicked Son; whereby it appears, that true Grace is the Gist of God, and comes not by descent. Hereupon the Lord threatned Judgments upon the People of Judab and Jerusalem, to their Destruction.

Manasseh also shed innocent Blood; the Hebrews write, that he slew Isaiah the Prophet, who was his Father-in-Law. The Lord took him away, and Amon his Son reigned in his Stead, who followed his Father's Steps. His Servants conspired against him, and slew him in his own House; the People slew the Murderer, and made Josiah King in his Stead.

This Josiah was a good King, who did uprightly in

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the Sight of the Lord; he was young, as being but eight Years of Age when he began to reign; he repaired the Temple of the Lord, and was zealous of God's Glory, by abolishing Idolatry, and restoring the true Worship of God.

The Name Josiah signifies, the Fire of the Lord. In the last Year of his Reign, he went with an Army to Magiddo against Pharaoh Necho. King of Egypt, where he was slain with an Arrow, about the thirty ninth Year of

his Agé.

Hilkiah the high Priest found the Book of the Law hid in the House of the Lord; this Book was the Copy, that Moses left, which was lost either by the Negligence of the Priests in fore Time, or else abolished by the idolatrous Kings. So the King sent to Huldah the Prophetess, to enquire of her the Lord's Pleasure concerning the Book. She made known, That the Lord's Wrath was kindled against the People, because they had forsaken the Lord, and served strange Gods; and that the Words in that Book should come to pass; but because the King had heard the Words of the Book, and humbled his Heart before the Lord, he should die in Peace, and his Eyes should not see the Evil, which the Lord would bring upon the People.

This being certified to the King, he caused all the People in Judah and Jerusalem, to affemble themselves together, neither young nor old were exempted; and the Book was read in their Ears, that so every one might learn to avoid those Punishment therein denounced, by serving the Lord aright. So the King made a Covenant with the Lord, and the People resolved to stand to it, that they should walk after the Lord, and keep his Commandments, and his Testimonies, and his Statutes with all their Hearts.

The King put forward the Work of the Lord and put down the Idols, killed the false Prophets took away the Abominations, that pertained to the Children of Israel, and compelled all to serve God.

For, as he had the Charge over all, and knew, that he must give an Account, and answer for all, so he thought it his Duty to see, that all should make Profession of the Word of God. Josiah also kept a Passover unto the Lord in gerusalem, and appointed the Priess to their Charge, and encouraged them to their Service, and they were ordered not only to minister in the Temple, but to instruct the People in the Word of God.

Yet for all this, Johah failed in not listening unto Necho, but gave Battle against him, and was slain at Megiddo, and the People made Jehoahaz his Son King over Judah and Jerusalem. He did that, which was wicked in the Sight of the Lord, and fell from the true establish'd Religion, which caused God not to turn from the Fierceness. of his Wrath against them. Having made a Covenant not long before with the Lord, and not performing it, this King Jehoahaz prospered not; for within three Months after the Death of Josiah, the Plagues threatned, began against gerusalem, which Huldah the Prophetess foretold; for Pharaoh King of Egypt went up against him to Jerufalem, took him Prisoner, and Eliakim the Son of Josiah was made King, and he turned his Name to Jehoiakim, and took gehoahaz away; who when he came to Egypt, died there.

Jehoiakim became subject to Nebuchadnezzar, and did that which was evil in the Sight of the Lord, wherefore the Lord sent against him the Chaldeans, and the Aramites, with great Armies, to destroy Judah, according to the Word of the Lord, foretold. So it was fulfilled, and Jehoiakim was taken, and led Prisoner towards Babylon,

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but died by the Way, and Jehoiachin was made King. No. buchadnezzar besieging the City of Jerusalem Jehoiachin, with all his Company, came forth and yielded themselves to him. Nebuchadnezzar took them Prisoners, and carried them Captives into Babyson.

Thus the Lord used these wicked Tyrants, to execute his just Judgments upon his People of Judah, for their In-So the King of Babylon made Mattaniab his iquity. Uncle King thereof, and changed his Name to Zedekiah, This King also could not take warning at God's heavy Hand, fo lately stretched out against the Prince and People for their Iniquity; but he also did Evil in the Sight of the Lord; wherefore the Wrath of God was highly incensed against Judah and Jerusalem. Zedekiah rebell'd against the puissant King of Babylon: So Nebuchadnezzar besieged Jerusalem in the ninth Year of this King's Reign, who was the last King of Judab, the Siege began in Winter, the twenty seventh of December, which Day the Jews still observe as a fasting Day. It was besieged so long till there was a Famine in the City, raging fo forely, that the Women did eat their Children, as we may read. Lamenta-The City at last was taken, and the King tions. 4. 10. Zedekiah was brought before the King of Babylon, where he was condemned; they put out his Eyes, and bound him in Chains, and carried him to Babylon. His Sons were flain before him, and all the People were carried away Captives to Babylon, for their Abominations, and contemning of the Prophets. God's Judgments were a long Time deferred, before he fmote Judah and Jerusalem; for he fent to them by his Messengers, rising up early, for he had Compassion upon his People, but they mocked the Messengers of the Lord, and despised his Word, and

misused his Prophets, till the Lord would no longer suffer their Sins, but came against them with a heavy Hand.

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God, seated on and near Mount Zion; it was unconquered by Josbua, but subdued by David. He built there an Altar, and Solomon his beautiful Temple, where was the chief Place for the Worship of God. Here may be seen the Judgment of God upon the People of Israel, how he plagued the ten Tribes, sending them into a severe Captivity, for their Idolatry and Disobedience. We see the Judgments also, that befel the King's People of Judah and Jerusalem, for their Contempt of the Word of God: Jerusalem was destroyed, the King enslaved, and the People led away Captives.

gerusalem was that great City of the Lord, built at first by Melchisedec, or Shem, Prince and Priest of Salem, in the Country of the Jebusites, strongly seated on Mount Sion, and it continued unconquered for four hundred Years after the Entrance of the Children of Israel (Heylin and Josephus.)

When David attempted it, the People thereof prefumed fo much upon the Strength of the Place, that they told him, their Blind and their Lame could defend it against him; but David, by the Valour of Joab, that couragious Leader, gained it, and made it the Seat-royal of the Kings of Judah: And it was afterwards destroyed by that great Monarch Nebuchadnezzar by Fire.

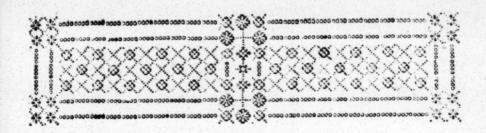
This is that glorious Place, where the Lord was so much worshipped, so much praised, as set forth in Scripture; and it was rebuilt after the Return of the Jews from the Babylonian Captivity; yet with such Opposition of the Samaritans, that the Workmen were forced to hold their

Swords in one Hand, and their Tools in the other, to re-

pulse the Violence of the Idolatrous Enemy.

When they were carried into Babylon, they lived there in Exile seventy Years; after which Time Cyrus, the King of the Persians, permitted them to return home to their own Country, and to re-edify their City and Temple.





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The first and second Books of C H R O N I C L E S.

the Beginning of the Kingdoms of Israel:
which in effect is comprehended in the two
Books of the Kings, even from the Reign of
Solomon to the Destruction of the Temple of Jerusalem,
and the carrying away of the People Captives into Babylon.
Wherefore I have made mention thereof often in the
Books of the Kings, as being Histories depending one upon the other, one giving more light to the other in several Particulars, and many Things are herein set forth
more copiously than in the two Books of the Kings.

The Ancients called this Book Paralipomenon, which importeth fome Things omitted, to wit, in the Books of the Kings, and the Jews used to comprehend both the Books of Kings and Chronicles in one; but the Grecians, because of the Length thereof, divided them into two.

In these Books is contained an excellent History, even from Adam to the Return from the Captivity of Babylon: But we must know, that those Books so often mentioned in

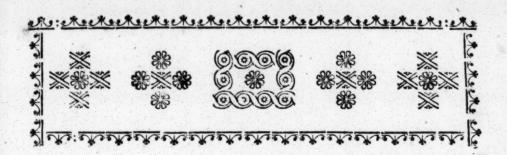
100 I. & II. CHRONICLES.

the Kings of Judah and Israel, which, at large, do set forth the Story of both those Kingdoms, are not these two, for they were lost, and these are but a Kind of an Abridgement of them, gathered by Ezra, as the Jews do observe, and write.

In the first Book of Chronicles is a brief Rehearsal of the Children of Adam down to Abraham, Isaac, Jacob, and the Patriarchs of Judah. Herein is set forth at large the surprizing Reign of David, because from him the Messiah was to come according to the Flesh, so that his Acts are more amply set down here than in the Books of Kings both concerning his civil Government, and Care in settling the true Religion upon a right Foundation. And in the latter End is shewed, how he rejoyced and magnished the Lord for his wonderful and frequent good Success.

In the second of the Chronicles is recorded a Continuation of the heavenly History, from Solomon to the Destruction and rebuilding of Jerusalem: Wherein we may see who were godly Kings, and who were vicious. The godly Kings, when they saw the Lord's Threatnings denounced against their Country for Sin, sought unto the Lord, and having Recourse unto him by their earnest Prayers and Supplications, were heard.

We may also in this Book take Notice, how the good Kings loved the Prophets of God, and were forward to set forth his Worship throughout all their Dominions: and contrariwise, how the wicked Kings hated and persecuted the Prophets, and set up Idolatry, serving the Lord according to their own Fancies and vile Inclinations.



E Z R A.

XX Z R A, or E/dras, was confessedly the Author of this Book. He was a very learned and holy Man, of the Family of Aaron, and of the Line of that Seraiah, whom Nebuchadnezzar flew at the Burning of Jerusalem and the Temple. His Name is venerable to this Day, as the great Reformer of the Text and Method of the Holy Scriptures, and of the diforder'd State of Religion among the Jews in his His Book contains the history of their Affairs, for about the Space of 145 Years, viz from the first Year of Cyrus over all Asia, to the twentieth of Artaxerxes Mnemon, under whom he received his full Power, to reform, punish, and settle all Affairs, according to his own This he managed for thirteen Years, 'till Discretion. Nehemiah was commission'd from the Persian Court, to fucceed him in the fame Work. His Name fignifies the Helper.

In this Book we have an Account of the Return of the People from Babylon. For, after the Lord had visited the Jews, and kept them in Bondage for the Space of se-

venty Years in a strange Country, amongst Insidels, and fuch as knew not God, he was pleased to remember his tender Mercy; as it was prophefy'd by Jeremiah, that they should be in Captivity so long, which Term he called the Sabbath, or Rest of the Lord. And then the Lord flirred up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom, and also by writing, faying, 'Thus faith Cyrus of Perfia, the Lord · God of Heaven hath given me all the Kingdoms of the · Earth, and he hath commanded me to build him an House in ferufalem, which is in Judah. Who is here amongst ' you of all his People, with whom his God is? Let them go up to gerusalem, and build the House of the Lord God of Ifrael: he is the God, which is in Jerusalem. Thus the Lord was pleased, for his own Name's Sake, to raife them up a Deliverer; yea, he moved the Heart of Cyrus to pity them, that if any through Poverty were not able to return, his Commission was, that he should be furnished with Necessaries; so they rose up, whom the Spirit of the Lord had stirred, and went to build the House of the Lord in Jerufalem. They did not go empty handed neither; for the Babylonians and Chaldeans gave them Veffels of Silver, Gold, and precious Things, befides what was willingly offered: Thus rather than the Children of God should want for their Necessaries, the Lord stirred up the very Hearts of the Infidels to help them.

King Cyrus also restored the Vessels of Silver and Gold which Nebuchadnezzar had taken out of Jerusalem, even thirty Basons of Gold, a thousand Basons of Silver, and twenty nine Knives: which Knives were for the Slaughter of such Beasts, as were for the Sacrifice. Thus the Lord was pleased wonderfully to work for the good of

his Church.

Zerubbabel was one of the chief Captains, that brought them up out of Captivity. The Number of those, that returned with him, amounting to two and forty thousand three hundred and threescore that went up, besides their Servants, and Maids, of whom were seven thousand three hundred and seven and thirty, besides those who returned with Ezra; being arrived there, the People offer freely for the House of the Lord.

Then built they an Altar unto the Lord, and offered thereupon, and put forward for the building of the Temple, and fung Praises unto the Lord. But the Inhabitants of Samaria, whom the King of Affyria had placed there in the Stead of the ten Tribes, came to Zerubbabel, and to the chief Fathers, and faid unto them. . We will build with you, for we feek the Lord your God as ye do, and we have facrificed unto him fince the l'ime of Efar-Haddon, King of Affur, which brought us up hither. These People professed God, but worshipped Idols, and therefore were the greatest Enemies to the Service of God; fo that the Delign of these People was to have erected Idolatry instead of the true Religion: But being not suffered to join with the People of Judah, they discouraged the Work, what in them lay. And in the Reign of Abafuerus (who was also called Artaxerxes) they wrote an Accusation against the Inhabitants of Judah and Jerusalem; whereby the building was put to some Stand. But at length the Work went on as by the Appointment of the Lord, and by the Command of Cyrus, and Darius, and was finished in the fixth Year of the Reign of this King Darius, and the People kept the Dedication of it with great Joy.

After the finishing whereof, they chose them Governors out of the Princes of the House of David; Zerubbabel was the first, and Joannes Hircanus the last Governors.

nor of Judah, who descended from the Stock of David. In the Reign of Artaxerxes Mnemon, King of Persia, Ezra came to Jerusalem; he was a Jew of the Family ot Aaron, who came up in the sixth Year of King Darius, and had Commission of Power from the King, to restore all Things according to the Word of God, and to punish them, who resisted, and would not obey.

In the eighth Chapter is set forth the Number of them, that returned with the Prophet Ezra to Jerusalem; as also how, tho' their Journey was full of Danger, yet the

Lord delivered, and preserved them.

The People being returned, had made Marriages with the Gentiles, which was contrary to the Law of God, of which Ezra complaineth.

For the Law was, 'Thou shalt not make Marriages with them (the Gentiles) neither give thy Daughter unto his Son, nor take his Daughter unto thy Son.' For this Offence Ezra prayeth unto the Lord, acknowledging the Transgression. The People likewise repent, and turn unto the Lord, and put away the strange Wives, which they had married contrary to the Law of God. The 1/2 raelites now had a Care to establish the true Religion, and were thankful to the Lord after their Return, as we all ought, for his great Benefits vouchsafed unto us.

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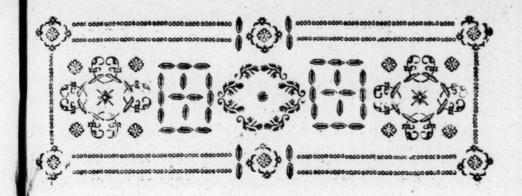
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NEHEMIAH.

EHEMIAH the Prophet, Author of this Book, was one of the Captive Jews refiding in Shushan, and Cup-bearer to Artaxerxes Longimanus, which, as it was a Place of great Honour in the Perfian Court, fo it gave him a fair Opportunity, by being daily in the King's Prefence, to work himfelf by Degrees into his Favour, 'till he could present his Petition in behalf of his distressed Ezra had aiready settled the Temple, and Countrymen. the Affairs of Divine Service; and now Nehemiah's Commission was to rebuild the Walis, and the City, and fully to fettle the Matter of Genealogies, and of the Civil He was a Man of an admirable Character Government. for Holiness of Life, Zeal to his Religion, and Love to his Country: Besides that, his undaunted Courage in prosecuting his Charge, made him formidable, tho' hateful, to his Idolatrous Enemies, who wanted to be fettled in that sweet City of God.

106 NEHEMIAH.

The Lord, for the Benefit and Honour of his Church, was pleased to raise up divers excellent Men for the Preservation of his People, after their Return from Babylon, to be as fo many Lights, to guide them in the true Fear of the Lord. Hereupon we see, that Zerubbabel was fent to be the People's Conductor, or Captain, to bring them home after their long Captivity; fo Ezra was also raised for reforming of Things, that were amiss, and for the better planting Religion. And here, in this Book, we are informed how the Lord raifed up Nehemiah, a godly man, and one that feared the Lord, and one in great favour with King Darius, and one that prayed heartily for the good of his Country, as will appear by his Prayer and by the Lamentation they made for the Miseries of the People, as also by his earnest Application and interceding with the King to give them Relief.

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Nebemiah figuifies, The Confolation of God: And was a Type of our Lord Jefus Christ; for as Nebemiah was a Comfort unto the dispersed Jews, in that he was sent to restore them into their own Country, and to rebuild Jerufalem, so Christ, our Saviour and Comforter, was sent by his Father from that everlasting Throne of Heaven to refresh and comfort us by his Doctrine, and to gather the dispersed Members of his Church into one Communion, that so he might bring them into that heavenly Jerusalem, which he hath built, and where he hath prepared a Place for us.

Nehemiah pressed forward the Work of the Repairing of the Temple; but Sanballat and Tobiah were great Enemies to the Jews, and laboured both by Force and Subtilty, to overcome and disappoint them. The Lord was pleased to raise them up domestical Enemies, and to exercise them under the Cross, that they might not

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rest on Things here below, but look up unto him. Yet in Spight of all their malicious Oppositions, Nehemiah, being at Jerufalem, did fet forward the Work of the Lord in repairing the Temple, and in building the Walls, faying, Come, let us build the Walls of Jerusalem, that we be no more a Reproach, viz. That we be no longer contemned of other Nations, as though the Lord had forfaken us. The People hereat were encouraged in fo worthy an Enterprize; but Sanballat, Tobiah, and Geshem, who were all three chief Officers under the King of Perfia, despised them, and taunted at them, saying, What thing is this, that ye do? Will ye rebel against the King? These were the great Enemies of the Jews, who much laboured both by Force and Subtilty, to overcome them. And Tobiah, because his Wife was a Jewess, had always some Intelligence from her of their Affairs, whereby the more Trouble was wrought against them. And thus by laying Treason to their Charge, they endeavoured to make them as odious to the World as was possible, and to stir up the Prince's Wrath against them. But Nehemiab answered them, The God of Heaven, he will prosper us, and we his Servants will rife up and build; but as for you, ye have no Portion, nor Right, nor Memorial in Ferusalem. They were not of the Number of the Children of God, to whom he had appointed this City only: neither did any of their Predecessors ever fear the Lord. Hereby we see how the Devil and his Instruments are lying in wait to hinder all pious and virtuous Enterprizes. But the Prophet Nehemiah encouraged the People to go forward in the Work, notwithstanding all Dangers that might threaten them; affuring them at the fame time, that God is ever at Hand to deliver his Children out of Adversity. In this mighty Undertaking they

103 NEHEMIAH.

were forced to work with their Tools in one Hand, and their Swords ready in the other, for fear of an Attack.

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Afterwards the People fell to murmuring, being under fevere Poverty and Hardship, but the Prophet Nehemiah appealed them, by generously resigning his own Dues, which were appointed him, as their Governor.

Sanballat and Geshem sent to Nehemiah, that they might treat together; but the Prophet, well knowing that they intended Mischief against him, would not litten to them, nor commit himself into the Hands of such wicked Contrivers. Then sent they unto him, letting him to understand, that they were informed, he had an Intent to rebel, for which cause he built a Wall, falsy also charging him, that he had bribed and set up false Prophets, to make himself King, thereby to desraud the King of Persia of that Subjection which was due to him Nehemiah had a brave and excellent Spirit, otherwise the Plots and Practices of his Enemies would have daunted him; but he knew he had a good Cause, and a good God.

The false Prophet Shemeiah also would have ensured Nehemiah, by enticing him to go apart into the Temple, to seek the Lord; letting him know, that Sanballat and others would come upon him by Night to take away his Life. But Nehemiah replied, Should such a man as I flee? Who is he, being as I am, that would go into the Temple to save his Life? I will not go in. He had a Considence in the Lord, that he was able to deliver him; and he knew also, that if he had listened to his Counsel, he should have discouraged the People. Thus we may take notice, how the Church of God hath Enemies within it self, which are more dangerous than those, which are profes-

NEHEMIAH. 109

fed Enemies without. The Wall being built, the Prophet Nehemiah appointed a Watch and Ward to be kept.

Ezra the Scribe, who was prompt in the Law of Moses, gathered the People together, and brought the Law before them, and read it to them in the Streets; and the Ears of the People were attentive to it, which declared, what Zeal the People had to hear the Word of the Almighty; and he caused the People to understand the Sense thereof. And when he expounded the Scriptures unto them, the People greatly rejoyced for the Knowledge of the Word of the Lord, and afterwards affembled themselves with Falling and Prayer, repenting them of their Sins, and of the Iniquities of their Fathers committed aforetime against the Lord. And they made a Covenant with the Lord to keep his Commandments: and they subscribed thereunto, and endeavoured to put the Law of the Lord in Execution. They also entered into a Curse and an Oath, to walk in God's Law; to observe and to do all the Commandments of the Lord, his Judgments, and his Statutes.

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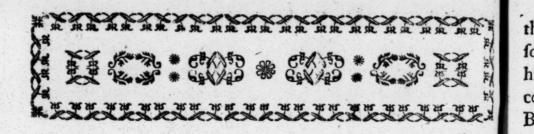
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Thus we may observe, how That Religion, which was formerly decayed, was again repaired, as well as the Temple and the Walls thereof. In Affliction they promised to keep God's Commands, whereunto they could not before be brought by his great Benefits.

Again in the tenth Chapter, are fet forth the Names of those, who sealed the Covenant with God.



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ESTHER.

HO might be the Author of this Book is not determined in the learned World. Mordecai is supposed, by some, to be the Perfon; as being an Eye-witness to the principal Transactions contained in it. Others again will have it to be penn'd by Ezra, as it contains an Account of Affairs within the Compass of his own Knowledge, and acted but a very few Years before his own History, and that of Nehemiah. However, it bears the Title of Esther, or Hadassa, only because the Matter of her Advancement was the chief Subject of its Materials. At this Time vast Numbers of the Fewish People were under Captivity to the Persian Monarchs; and nothing in the World was ever a more remarkable Deliverance of the Church of God, or brought about by more unlikely, or less expected Means It is computed to contain the Transactions of about 18 or 20 Years: And it made fo great and memorable an Impression upon the Jews, Mat they celebrate the annual Commemoration of it wish great Ceremony to this Day.

This Book treats of the Deliverance of the Jews, with

the Means and the Manner of it. King Abasuerus, upon fome extraordinary Solemnity, made a great Feast for all his Princes, whereunto he required Vashti the Queen to come, that he might shew to the Princes and People her Beauty, for she was fair to look upon; but she refused to come, which caused the King's Wrath to be kindled against The wife Men counfelled the King, that for this Cause she might be divorced; for by her Disobedience (faid they) she has given an Example to all Woman to do the like to their Husbands. Now after she was put away. certain young Maids were fent for, and brought before the King. But first, according to the Custom of that Heathen Country, where there was allowed a Seractio or House of the fair Sex, for the King's Amusement, when fofter Conversation was more agreeable for the diverting of his Majesty's Cares; Esther was there admitted, in order to fuch Purifications, as were usually preparatory to her being presented to the King. The rest likewife passed thro' the same Discipline; and when this Preparation was over, and the Time of their appointed Attendance on the King's Presence was fully come, they were all prefented together in the Palace at Shushan; and Esther, among the rest, who had first reigned in the extraordinary Civility of her Eunuch-Keeper, was gazed upon with Admiration by all, that then beheld the bright Majesty. which fat in her Countenance. For this elected Maid was amazingly beautiful and comely, tho' she was descended but of mean Parentage; and fo well she behaved herfelf before the King, that she found Favour in his fight. And tho' she was taken away by the cruel Law, from the Bosom of her Uncle Mordecai who had brought her up as his own Child, yet he ceased not to have a fatherly Care over her, which caused him oftentimes to refort to

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the Court to hear of her Welfare. She was the Daughter of Abihail, the Uncle of Mordecai, but he had taken her as his own Child, after the Death of her Parents. She so well behaved herself, that the Emperor chose her from amongst the rest, and made her his Queen instead of Vashti.

Esther and Alma have one Signification, that is a Virgin or one kept from the Bed of a Man; being a notable Image of the Church, who keepeth herself chaste and undefiled, avoiding the Society of evil Men. And altho' she seem to be desolate, and for saken in this World, yet hath she her Spouse, her dearly beloved, providing for her, even Jesus Christ.

The disdainful Queen Vashti, may be a fit Type and Essignes of this World, not only in respect of her Pride, but of her Excess in drinking, the World living in all Prodigality and Luxury. Humble Esther, that is the Church is taken up into Dignity, and crowned in that

everlasting Kingdom of Heaven

Of a poor Woman, was this Esther thus advanced to be the Wife of a mighty King and Emperor, which was, by God's Providence, ordered so as to protest the Jews, her Countrymen, from their intended utter Destruction. At which time Haman was highly exalted and esteemed of in the Favour of the King, insomuch, that all the King's Servants bowed their Knees to him, and reverenced him.

Haman fignifies, a rebellious and proud Man, one that stirreth up a Tumult, typically representing the Devil. As Haman endeavoured to overthrow, not only all the People of the Jews, but this Queen Esther also; so the Devil doth not only endeavour to overthrow the whole

Church, but (if it were possible) the Head of the Church, Christ Jesus.

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Mordecai would not shew such Reverence to Haman as he expected, which vexed his proud Spirit: wherefore he fought to destroy both him and the rest of the Fews. Then infinuating himself into the Favour of the King, he fought, by offering the King ten thousand Talents of Silver, to accomplish his hellish Design. Wicked Princes never want for fulsome Flatterers, to misreprefent the honest Actions of their virtuous and well-meaning Subjects. Whereupon he had (as he thought) his Will of the King, and Letters were fent by Posts into all the King's Provinces, to root out, to kill, and to destroy all the Jews both young and old, Children and Women, in one Day. Upon which, Mordecai giveth the Queen Notice of this cruel Decree, that was fent forth, and had caused great Sorrow, and Fasting, and Prayer, to be made unto the Lord, the Church being in fuch great and imminent Dan-Hereupon Estber the Queen put on her royal Apparel, and went to wait on the King, who was fo much taken with her Beauty, that presently he said unto her, What wilt thou, Queen Esther? What is thy Request? It shall be given thee, even to the Half of my Kingdom. She defired, that the King might come to a Banquet, which she had provided; as also she invited Haman. And being merry at the Banquet, the King said to Esther, What is thy Petition, and it shall be granted thee? But she, as yet, deferred her Request, and Haman waxed the more ambitious and disdainful, insomuch, that he caused a Gallows to be erected, that Mordecai might be hanged thereon. King, upon recollecting the Fidelity of Mordecai, advanced him to high Dignity and Honour, while at the fame Time Haman thought to have had him hanged. Then

the Queen inviteth the King and Haman again, at which Banquet the King said to Esther What is thy Petition, and it shall be given thee? Whereupon Queen Esther anfwerd, faying, If I have found Favour in thy Sight, Q King, let my Life be given me at my Petition, and my People at my Request. for we are fold, I and my People, to be de iroved to be flain and to perif; but if we had been fold for Servants and for Handmaids, I would have held my Peace, a tho' the Adverfary could not recompence the King's Logs. The King replied, What is he, and where is he, that prefumeth to do this? The Queen reply'd The Adversary and Enemy is this wicked Haman. At which the King was wroth, and went forth, but Haman stood up, and made Request for his Life to the Queen for his Conscience did accuse him, that as he had conspired the Death of Innocents, to the Vengeance of God was like to fall upon him for the fame. So the King gave Commandment, that Haman should be hanged on that Gallows which he had prepared for others, and he was accordingly executed, and by this Sacrifice the King's Wrath appealed. Pride here had its Fall, and Humility was exalted; for poor Mordecai was ever after had in great Efteem and Favour with the King to the last Day of his Reign. The King also revoked the wicked Decree, that was sent forth for the Destruction of the Jews for Ej ber's Sake; fo to the Texus there became an Occasion of Joy and Gladness. The ten Sons of Haman also were hanged, and divers others put to death, that had conspired the Destruction of the Fews. So on the Day, that the Enemies of the Jews hoped to have Power over them, it turned quite contrary, and the Fews had the Rule over them, that hated, and would have destroyed them.

This was performed by the great Providence of the

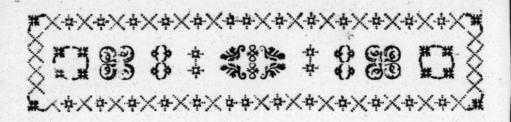
Lord, who turneth the Joy of the Wicked into Sorrow, and the Tears of the Godly into Gladness.

In this Book we see the great Mercies of the Lord expressed towards his Church, who never faileth them in their greatest Dangers; but when all Hopes of outward Mercies fail, he stirreth up proper Instruments, by whom he sendeth Comfort and Deliverance; here is also set forth the Fall of the Ambitious, and the just Judgment of God upon cruel Persecutors.

Thus we have finished a Narrative of the historical Scriptures, as they are contained in the foregoing Books.

The next Work, that falls into our Hands, will be to take some Kind of Survey of the doctrinal, or bagiographal Books, which lie here together; whereof the first, which is 30b, is partly bistorical, and partly doctrinal, consisting of many sublime Points of the highest Concernment and Instruction to Mankind, intermixed with the History. The others are of a more general Nature, i.e. not written with special Regard to any Person, as the Book of 30b is: They are written all, or most of em, in a poetical Stile and Measure: But what the Hiebrew Mussick was, is lost intirely to us, as well as to the Jews themselves.

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HE Title of this Book is 70 B, because it contains the furprizing History of that great and holy Man, both in his Prosperity and Adversity, and in the Restoration To omit the various Conjectures, who of his Fortune. he was, and where he lived, the following is agreed upon, as the most probable Account. Uz, the first of that Name, was the Son of Aram, and Grandson to Shem, Gen. 10. 23. This was he, that built the famous City of Damascus in Syria; and all that Tract of Land, which extends from this City to the River Fordan, was called Uz, after his Name as being supposed to be his Territory. In this Country was Albtaroth-Karnaim. faid to be 70b's Capital City; and in this Place, St. 7erom fays, 70b's Sepulcher was shewed in his Time: It is fifty two Miles North-East from Jerusalem. This Country was subject in Succession of 7 ime, to Esau and his Posterity the Edomites, or Idumeans, of which Descent Job was, and but five Degrees from Abraham, being that same Jobab, of whom we read, Gen. 26. 22. that he succeeded Bela the first King of Edom, and was of Bozrab, which is taken for his Birth-place, being the second chief City in the Land of Uz, about twenty Miles from Jerusalem towards the North-East. Now, tho' this great Man was not of the sacred Line of the Church, yet his Character was equal to the most considerable of them all, and demonstrates, that the Heathen World are under the peculiar Care of Providence as well as the visible Church. The Penman of it was Moses, and its first Design was to comfort the Children of Israel under the Severity of their Egyptian Bondage. He reigned after his Affliction in Edom, still enlarging his Dominions, for the Space of 140 Years.

In this Book, Job is set forth as an Example of singular Patience, when the Lord permitted Satan to afflict him. And, by his Example, we are taught Uprightness of Life; for he is recorded to be an upright and just Man, one that feared God, and eschewed Evil. He was a Man, that had great Store of Wealth, seven thousand Sheep, three thousand Camels, sive hundred Yoke of Oxen, and sive hundred she Asses; he had also seven sons, and three Daughters, so that he was accounted the greatest of all the Men in the East.

Satan had an envious Eye against him, and charged him for an Hypocrite, as though he feared the Lord only for the Commodities, which he reaped by him. Whereupon the Lord giveth Satan Commission to try and prove him, saying, All that he hath, is in thine Hand, only upon himself thou shalt not stretch forth thine Hand: Hereupon satan tempteth him by taking away first his Servants, then his Estate, afterwards his Children; yet in all this he shewed Faith and Patience, saying, The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

It is observed, that satan could proceed no further in his punishing Job, than the Lord had limited him.

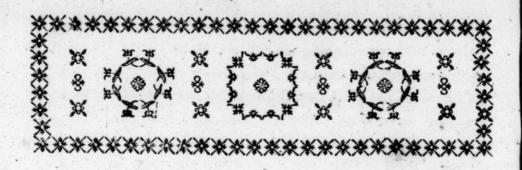
Secondly, The Lord gave satan Permission to afflict Job in his Body, so that his Body became leprous from Top to Toe, being wonderfully afflicted with the Sorrow of his Disease.

Thirdly, He was tempted inwardly in his Mind and Conscience, by the Temptations of his Wife, and chief Friends. By his Wife, faying unto him, Dost thou con-· tinue yet in thy Uprightness? Blaspheme God, and die.' Yet here was his Faith and Patience, faying, 'Thou fpeak-· est like a foolish Woman; What, shall we receive good at the · Hand of God, and not Evil?' His Friends also were but miserable Comforters, conceiving an evil Opinion of him, that he was an Hypocrite, and had no true Fear nor Trust in the Lord; and their Persuasions and vehement Words brought him almost to Despair, had not the Lord protected him; for they fet forth God as a fevere Judge, and a mortal Enemy to him; who had cast him off, and therefore in vain he should seek to him for Succour: These Friends tormented him more than did the Rest of his Afflictions, and yet, notwithstanding, he resisted them, and manifested, at last, his Holiness towards God, his Uprightness towards the World, and his Sobriety towards himself. But in all this Transaction, the furious Envy of the Devil was fully manifested in tempting him many Ways, before he would rest satisfied of his Constancy. He caused his Wife to forsake him, and his own Servants to despise him; yet for all this, the Lord, at last, shewed Mercy to him; that as he did permit the Devil to fmite, to the Lord did heal; and as he had taken away from him, so he did doubly restore to him. For whereas before his Affliction he had seven thousand Sheep, he had now an Increase to sourteen Thousand; having before, three thousand Camels, he had now six thousand and so proportionably the rest of his Stock was increased. Yea, the Lord not only made him twice so rich in worldly Wealth as he was before, but he also gave him as many Children, as he had taken from him. The Lord gave him three Daughters so fair, that there were none found so beautiful in the Land: The first was called Jemima, that is, as fair as the Day; another called Reziah, signifying, such a one as giveth a pleasant Savour: The third was called Keren Happuch, signifying casting forth Rays, or Beams. He lived to see his Children flourish and there were none in all the Land so fair as the Laughters of Job, saith the Text.

Job, in this Book, doth fet forth to us the Frailty and Brevity of Man's Age; comparing it to the Vanishing of a Cloud; to the Swiftness of a Weaver's Shuttle: to a Shadow, that soon passeth away: to the sailing of a Ship; to a Flower, that shooteth forth in the Morning, yet fadeth before Night. And he tells us elegantly, that Corruption is our Mother, and the Worms are our Kindred.

In the Epilogue of 70b may be observed his Confession and his Restitution; shewing us the extraordinary Reward, which God reserves for his patient and persevering Saints, who have the Grace to humble themselves with Submission under the siery Trials of Assistion.

Job is derived from a Word, which signifies, Grieving, or Mourning.



PS ALMS.

HIS Pook of the Pfalms is fet forth unto us by the Holy Ghost, wherein all Things are contained, that appertain to true Felicity, as well in this Lite, as in the Life to come, wherein are Prayers and Thanksgivings; Prayers, that the Lord would be pleased to continue his Favours and loving Kindness unto us, and Thanksgivings and for his Benesits vouchsafed to us. In the Psalms is set forth true Joy to those that will Rejoice, and the Method how to keep a right Measure therein; as also to comfort the Afslicted, and the Way of a right praising God in Time of Deliverance.

The Book is generally called the Pfalms of David, or Praises, or Songs of David, because the greatest Part thereof was made by him. In which are set open the Riches of true Knowledge, and heavenly Wisdom to us, that we may partake thereof abundantly. Here is also manifested to us the State and Condition of the Godly, and of the Wicked; the Godly are like unto Trees planted by the Water Side; the Wicked are compared to Chaff scatter'd before the Wind.

Herein is also set forth the loving Kindness of the Lord

to his People, manifesting, that neither the Conspiracy of Gentiles, nor Murmurings of the Jews, nor the Power of Kings, can prevail against Jesus Christ.

The Wicked, and the Persecuters of the Children of God, may herein also see, how the Hand of the Lord is always against them, and though he suffer them to Prosper for a little While, yet he restraineth them so, that in the End their Destruction is most miserable.

David Prophesied of Christ in these Words, Thou wilt not leave my Soul in Hell (or the Grave) nor suffer thy Holy one to see Corruption. He sheweth, how the Men of this World put their Trust in worldly Things, but the Children of God, put their Trust in the Lord, and hope to see the Goodness of the Lord in the Land of the Living.

He, that would rejoice, may here in this Book find the true Joy. Here we may have most present Remedies against all Temptations and Troubles of Mind, and Confcience, so that if we be well practised therein, we may be fortisted against all the dangerous Snares of this Life, and may live in the true Fear, and Love of God; and at length attain to the incorruptible Crown of Glory, which is laid up for all them that Love the coming of our Lord Jesus Christ. Amen. Hallelujah.

A certain Author hath this pious Flight concerning the Book of Pfalms: This Book of Pfalms is most excellent, and much commended, but it exceeds all Praises; it is much valued, but it excells all Estimation; it is admired highly, but it transcends all Admiration. All holy Scriptures are sweet as the Honey and the Honeycomb; but as some Honey, so this Book of Psalms is of a surpassing Sweetness and Deliciousness. All Books of Scripture are as so many Heaps of refined Gold, but this

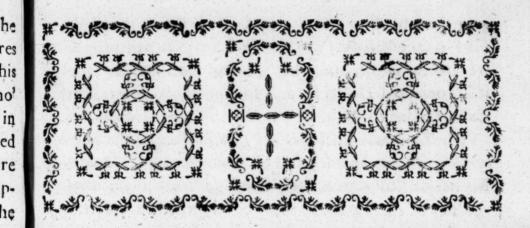
of the Psalms is as the purest Gold of Ophir; yea, all the Gold in the World is but Dirt to it. All the Scriptures shine like the glittering Stars in the Firmament; but this shines a most glorious Star of the first Magnitude! Those the Prophets are sometimes quoted by the Holy Ghost in the New Testament, yet out of this Book are computed about an hundred Quotations. Oh! heavenly Treasure of spiritual Remedies against all Wants, Insirmities. Temptations, Persecutions, Distresses, and even against the Devil, and Apostacy itself!

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PROVERBS.

HE Word Proverb doth fignify a grave and notable Sentence, worthy to be kept in Memory; and it also represents unto us, much useful Matter included in a short Saying. The great and wonderful Love of the Lord towards his Church, and chosen People, is manifested to us in this Book.

In this Book is declared the Sum and Effect of the whole Morality of the holy Scriptures. It was indited by Solomon himself, and gathered, and committed to writing by his Servants.

In this same Book is happily conveyed unto us true Wisdom and Understanding; namely, that the Fear of the Lord is the Beginning of Wisdom: That the Wise will embrace it, but the Fools despise it. In this Book we are taught good Life and Manners, and to be constant in the Ways of God; and not to think it enough to enter

124 PROVERBS.

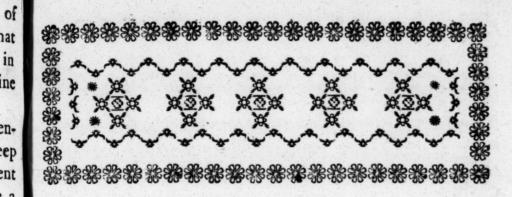
into them by Fits and Starts, but to make the Ways of God our ordinary Work. We may here learn, what we are to follow, and what we ought to refuse; for in it is contained Doctrine, and Manners, and several divine Exhortations to both.

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The nine first Chapters are as a Preface to the heavenly Instructions, and are full of grave Sentences, and deep Mysteries, to allure the Hearts of Men to the diligent reading of the Parables, that follow, which are, left as a Jewel to the Church.

In general here is fet forth unto us our whole Duty, both to God and Man. Here we find an Epitome of the Rules of Life, and of Piety, and may know, what we ought to do, and what we must avoid.





ECCLESIASTES.

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CCLESIASTES, or the Preacher, is fo called, because Solomon, by Way of Exhortation, laboureth to instruct all Men, how to hate the Vanities of this World, and to affect nothing but heavenly Bleffedness; shewing that Man's true Felicity confisteth in this, that he is united with God, and in his Presence For Solomon (the good Preacher) declareth, that no Man should be addicted to any Thing here beneath, fo as to fet his Heart upon it, because all the Things below were Vanity and Emptiness; but rather, that all Men should be inflamed with a Desire of a heavenly Life, manifelling unto us, that the Pleasures of this Life are but false and deceitful; and that Happiness confifts not in Joy and Mirth, nor in Buildings, nor in Riches, nor in Authority, because they are all transitory, and leave behind them Vexation of Spirit; declaring also, that the Days of Man are full of Trouble and Sorrow; shew-

126 ECCLESIASTES.

ing, that true Wisdom in the Word of God will preserve us from all Vices.

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In this Book also is declared unto us, the Mutability of Times, to convince us, that nothing in this World is permanent: Also it teacheth us not to be grieved, if we have not all Things at once according to our own Desires, and that we can by no Means enjoy them so long as we would wish.

It tells us also, that the Day of Death is better than the Day of one's Birth; because the one is the Passage, or Entrance, into Sorrow, and Assistion. That Prosperity and Adversity happen indifferently, both to the Godly and to the Ungodly.

That the World doth but deceive its Favourites, by making them falfly to conceit, that they are bleffed. Here we are also taught to be charitable and liberal, and to whom; that we ought to dedicate our Youth to the Lord. So that really in the Main, here is made known to us, the Way of Salvation, that so we should not be addicted to earthly Things, but heavenly; and to have our Hearts instanced, and listed up to Heaven; for as much as Man's true Felicity consistent in this, that he is united to the Lord; and consequently no earthly Thing must be accounted dear to us, but rather rejected and despised in every Sense, except as they may promote us to that heavenly Treasure, which is sure and permanent.



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SOLOMON's Song.

HIS Song, which was composed by Solo-T mon, is an excellent Song, or Song of Songs; fo called, because it is the chiefest of those one Hundred and five, which he made, as we have mentioned.

Herein is set forth, a lively Description of the mutual Love between Christ and his Church, under the Name of Bride and Bridegroom By the Church is understood, every faithful Soul; and the Text compares Christ the Bridegroom, (as may be feen in the first Chapter) to the Savour of sweet Ointment, because of his gracious Benefits towards his. He is also compared to the Chariots of Pharaob. I have compared thee, O! my Love, to a Company of Horses in the Chariots of Pharaob; because of his Power and Strength. The Church also compareth Christ to a Bundle of Myrrh.

Christ also compareth his Church to a Rose, and a Lilly amongst Thorns, because of her Beauty and Excellency above all other things, in that all other things, in respect of her, are but as Thorns. In the second

Chapter, the coming of Christ Jesus is figured out to us, under the Name of a Roe, or young Hart, and looking through the Window, meaning thereby, that the Divinity of Christ shone through his Humanity; he took upon him our Nature, to help his Church, and so his Divinity was hid under the Cloke of our Flesh.

The Church's Desire is to be joined inseparably to Christ. her Husband; and she will not rest satisfy'd, but will seek after him at all Times, and in all Places, espe-

cially in the Time of Trouble and Perfecution.

Christ also doth set forth the Praise and Beauty of the Church, by comparing her Eyes to a Pair of Dove's Eyes, her Teeth to the Wool of Sheep new washed; her Lips to a Thread of Scarlet, or the Dropping of the Honey Comb, her Neck to the Tower of David, her whole Body to a Garden planted with Pomegranates, Spikenard, Cinnamon, Myrrh, Aloes, and all other the most valuable Spices.

Christ, delighting in his Church, setteth forth every Part in her, and commendeth her. Christ inviteth the Faithful to a Banquet, thereby manifesting his Bounty to them: And the Church, setteth forth several Marks of Christ, the better to know him, manifesting the Graces, which the Presence of Christ affords to the God-

ly.

Thus the wise Solomon, by most comfortable Allegories, and Parables, describeth the perfect Love of Jesus Christ, the true Solomon, and King of Peace; as also the faithful of his Church, which he hath sanctify'd. and appointed to be his Spouse, so that herein is declared the singular Love of the Bridegroom towards the Bride, and his Benefits towards her. And all the earnest Assessment of the Church, is inslamed with the Love of Christ, desi-

SOLOMON's Song. 129

ring to be more and more joined to him in Love, and not to be for laken for any Spot or Blemish found in her.

In (Chap. 8.) is fet forth the Wilderness, which signifies the Troubles and Afflictions of the Church; she comes through them with her Beloved, and rested herself upon her Beloved; shewing that we must follow the Lord, which Way he is pleased to lead us.

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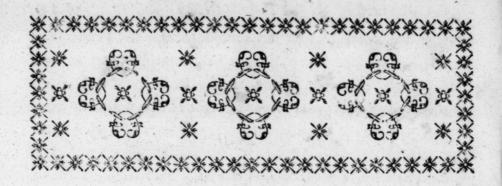
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In this Book we meet with most sublime and excellent Descriptions, of the Love between Christ and the Church, set down Dialogue-wise in several Speeches. It is bespangled with the Praises of Jesus Christ; with a Declaration of the mutual Intercourse of Love and Affection betwixt Christ and his Church; what spiritual Entertainment is given on both Sides? and what sweet Content they enjoy in each other's Beauty! Here is seen the King in his Glory, and the Spouse in her Beauty. Here you may see the Church even ravished with the Consideration and Contemplation of Christ her Beloved.



ISAIAH.

并经过资本 HE Lord, according to his Promise (Deuteronomy 18. 15. That he would never leave his Church destitute of a Prophet, but that there should be a continual Succession, until Christ, the End of all Prophets, should

come, hath from Time to Time accomplished the same. As here we may fee, the Lord raifed the Prophet Isaiah from the Loins of King Foash, for he was the Son of Amos (which doth fignify Strength) who was Brother to Amaziah King of Judah.

Isaiah, or Esaias, is, in the Signification of his Name, salvation from the Lord. He was of the Stock of David. and Lineage of Christ, and is called by way of Eminence, The Evangelical Prophet.

In this Book of Ifaiah, we may take Notice of his diligent Instructions to the People, in teaching them to know their Sins: We see his smart Reprehensions of them to stir up their Repentance, and his Method of Comfort-

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ing them upon their true Humiliation after the Commission of them.

In the first Chapter he reproveth the Jews for their Stubbornness and Ingratitude, declaring the great Mercy of the Lord towards them, for as much as he had chosen them above all other Nations in the World, to be his People, yet they forgat their God, and continued in their Obllinacy and Impenitency of Heart: wherefore the Lord threatned a Desolation upon their Land, and a Destruction upon themselves. He also foretelleth the Destruction of Jerusalem, whose Inhabitants had formerly promised Fidelity to the Lord, as a Wife to her Husband, and yet she fell off. However, in all Judgments, the Lord, in Mercy, still remembred his Covenant, that his Church fhould continually be preserved and planted, as in Jerusalem first, so afterwards throughout the whole World: intimating the great Mercy of the Lord, that the Gentiles, as well as the Jews, should be made Partakers of the Reconciliation between God and Man, by the Coming of resus Christ.

Here, by the Way, Notice may be taken of the Sins of the People, for which God was so highly displeased with them, and then let us consider whether the like, nay,

greater, do not abound in this our Land.

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m tFirst, They were ungrateful for Bleffings and Benefits, received of the Lord.

Secondly, They waxed obstinate and stubborn in Heart; though they had been plagued, yet they continued in their Wickedness.

Thirdly, They proved themselves Hypocrites, by thinking to please the Lord with the Multitude of their Sacrifices, when their Hearts and Affections were alienated

from him: They had neither Faith nor Repentance, to commend them to God, and therefore he hated them.

Fourthly, They were Extortioners, and their Princes maintained Thieves, and delighted in Bribes, following after Rewards. Neither the Widow nor the Fatherless were regarded, wherefore the Lord threatned to pour forth his Vengeance upon them.

Fifthly, They waxed haughty in Mind, therefore the Lord threatned to humble them, and to lay them low before him.

Sixthly, The Women were full of Pride: they were haughty, walking with stretched-out Necks, with gazing and wandring Eyes; their Gate was wanton, their Attire was costly Bracelets and esseminate, using Persumes, Earrings, Curlings and the like. They were altogether given to Wantonness, and to a dissolute Carriage; but the Lord punished them for their Pride; and their Husbands also, letting them fall by the Sword; and he taketh away the wise Men from among them, and, in their Stead, settles Fools and esseminate Persons to rule the Land. Now, who knoweth not, but that all these Sins (and infinite others also) do in as bad Manner, and in no less Measure, reign amongst us in this our Land? It must then needs be feared, that the Lord will come in his Fury against us, for his Hatred to Sin is still the same

In the Fifth Chapter, the House of Ifrael is represented under the Similitude of a Vineyard, which the Lord, that planted it in a fruitful Place, expected to bring forth Fruit; but instead thereof, behold Oppression in the Place of Judgment, and for Righteousness behold a Crying! The Lord threatned several Judgments against the People for their Extortion; denouncing Woes against Drunkards, and against the Inticers to Vanity, and against

the Perverters of Truth. A Woe also is threatned against Contemners of Government, such as are wise in their own Conceit, and despise good Doctrine and Admonition. Thus, for the Iniquity of the People, the Lord threatned a Destruction upon the Land.

The Prophet Isaiah's Doctrine was twofold, partly concerning the Law, and partly concerning the Gospel, as may appear to us out of the Prophecies in his first forty Chapters, wherein the Doctrine of the Law is set forth with sharp Reprehensions for Sins committed. And from the fortieth Chapter to the End of the Book, there is contained the Doctrine of the Gospel, and of the Kingdom of our Saviour Jesus Christ, which he hath illustrated with such excellent Eloquence, Figures, and Amplifications, that he may be compared with the best Orator that ever wrote.

The Prophet foretold of Fosus Christ, in the seventh Chapter, saying, Behold, a Virgin shall conceive, and bear a Son, and his Name shall be called Immanuel; which is, God with us, who shall have Knowledge to resuse Evil, and chuse the Good. He prophesy'd also, that he should be a Stumbling-block to many of the Jews, and would prove a Defence to all, that are his Elect, but reject the rest.

He prophefy'd of the great Calamity that was to befal Babel; and how they, as the Enemies of the Lord, were to be punished to Destruction; setting forth unto us the Plagues, wherewith the Lord would smite the strange Nations, to declare to the World, that he chastiseth the Israelites as his Children, but the rest as his Enemies; and also to signify to us, that, if the Lord spare not those that are ignorant, such must not think it strange, if he punisheth them who have Knowledge of his Law, and keep it not.

The Prophet prophefy'd of the Destruction of several

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Kingdoms, as the Kingdom of the Assyrians, of the Egyptians, of the Chaldeans, of Babylon, of the Medes and Persians, and of the Arabians; as also of the Destruction of Jerusalem by Nebuchadnezzar. Also he prophesy'd against the Kingdom of the Devil, under the Name of Leviathan.

And though the Church of Christ was much afflicted, yet the Lord had still a Regard to it, and would not destroy the Root thereof, though the Branches seemed, as it were, to perish and decay, by the sharp Winds of Affliction. For the Lord was pleased still to reserve a small Number to himself, for whom he would shew himself to be as a strong Lion, and a Tower of Desence, if they would trust in him; but such as should for sake him, and put their Trust in others, should perish.

Isaiah also propheseth of John the Baptist, who should

prepare the Way of Chrift.

He also prophesy'd the Deliverance of God's People from the Captivity of Babylon, which should be wrought by Cyrus King of Persia, who was an Heathen Prince.

We have heard already the Cause of their Captivity, namely, that they did not walk according to the Ordinances of the Lord, but went on in Transgressions against him, serving strange Gods. And the they were forsaken, yet it was but for a Time: For the Cause of their Deliverance was the Covenant of God's Mercy, which is for ever; whereas the Continuance of his Judgments may be but for a Time.

The Defiruction of Babylon is fet forth in the 47th Chapter, and the Causes thereof; namely, that they abufed God's Judgments in thinking, that he punished the Israelites, because he cast them off, therefore instead of pitying their Misery, they increased it, applauding their own

Wisdom and Policy, and believing, that it would have Success in spite of all the World. And hereupon they derided the Considence of the Jews, who seemed to trust so intirely in the Lord.

In this Book of Isaiah is set forth unto us at large, the Doctrine of Reconciliation, made in Jesus Christ. The Prophet, like a painful Shepherd, presses the People with Exhortations, Admonitions, and Reprehensions, setting forth unto us the free Mercy of God, in and through-Jesus Christ. Ho, every one that thirsteth; come buy Water, Wine and Milk without Money, by which are understood all Things necessary to a spiritual Life, as these are necessary to a corporeal. And all the Recompence that God looks for at our Hands for his Blessings, is Obedience, and to execute Justice.

In the fifty eighth Chapter, he treateth of the Office of the Ministers of the Lord, what they should be, and how they should behave themselves in their Office; setting forth unto us also the Condition of Hypocrites, and their Manner of Fasting, which is only outwardly, in punishing the Body, and in putting on of Sackcloth; their Hearts still being silled with Malice and Uncleanness. Whereas the Godly sast, in Feeding the Hungry, in Relieving the Oppressed, in Visiting the Captive, and in Breaking off from Wickedness, and in a stedsast Resolution of leading a new Life for the Time to come.

Herein also is set forth God's Love, in calling of us Gentiles to the Christian Faith, and the Cause of the Rejection of the Jews, for as much as they would not obey the Lord for all the Admonitions of his Prophets, by whom he called upon them continually, so that at last, they were utterly cast off by the Lord; and the very Name of the Jews is abhorred to this Day, because of their Inside-

lity, foretold in Chapter 65. Ye shall leave your Name as a Curse unto my Chosen.

By the Gentiles are understood all Nations but the Jews. Thus may we observe the Lord's heavy Hand stretched out against his People, for their Sin and Impiety: Yet he hath not so cast them off, but that they shall be called again before the End of the World shall be accomplished, to be a People of God.

This Book contains feveral Prophecies as legal, reproving the Sins of the Jews, with Comfort to the Elect.

The Enemies of God's People are threatned from the 13th to the 24th Chapter: And the general Use of those Threatnings is sound in Chap. 24, 25. 27.

Here are also declared Deliverances from Persecutions, and Preservations in Captivity.

Then are set forth the Sufferings of Christ, and the Fruit of the Kingdom of Christ.

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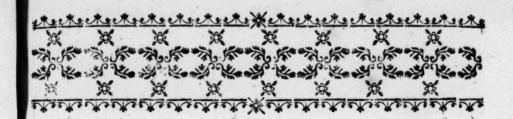
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FEREMIAH.

HE Word Feremiah, or Feremy, signissieth the Exaltation of the Lord. Such a Name well agrees with the Character of this holy Prophet, by whose Ministry the Lord was so highly exalted, both in his sharp Reproofs of Sin, severe Threatnings of Judgment, and endearing Promises of Mercy. This Prophet declared, with Tears and Lamentations, the Destruction of Ferusalem, the Captivity of the People for their Idolatry, Covetousness, Rebellion, and Contempt of God's Word. And for the Consolation of the Church, he revealeth the Time of their Deliverance.

Jeremy was the Son of Hilkiah, the Priest, spoken of in the second of Kings, the twenty second Chapter; who was he that found the Book of the Law under King Josiah.

He was born at Anathoth, in the Tribe of Benjamin, one of the Sacerdotal Cities, about two Miles from Jeru-falem, where he continued prophefying for the Space of forty Years. He met with cruel Usage for speaking the

Truth; but that no way discouraged him from discharging his Trust: Yet he was of that tender and melancholy Temper, that he spent many whole Days and Nights in bewailing the stubborn Temper of his Cotemporaries, and the Divine Judgments, which he saw hanging over their Heads. When he prophetically forbad the People's going to take Resuge against the Chaldeans, in the Land of Egypt, and promis'd Sasety to those, who were content to stay at home; they resused to hear and forced him along with 'em to Tahpanhes in Egypt. There he continued preaching, and earnestly exhorting them to repent of their crying Sins; but so far was he from succeeding with a desperate Multitude, plunged into Idolatry, and a Hatred of God, that in the Height of their Rage, they ston'd him to Death.

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He began to prophely very young, for he had very excellent Gifts of God, and his first Appearance was in the thirteenth Year of King Josiah's reign, and he continued eighteen Years under him, and three Months under Jehoiahaz, and under Jehoiakim eleven Years, and three Months under Jehoiakin, and under Zedekiah eleven Years, unto the Time that they were carried away into Babylon.

He was one, that publickly proclaimed the Will of the Lord, without fearing of the feverest Persecution of Unbelievers. The Lord declared unto him the Destruction of Jerusalem by a Vision of the Rod of an Almond-Tree, which first buddeth, shewing the hasty coming of the Babylonians against the Jews. As also by the Vision of a Seething-pot in the North; signifying, that the Chaldeans, and Asyrians, should be as a Pot to seeth the Jews, which boiled, as it were, in their Pleasures, and Lusts, for these were two Northern Countries from Jerusalem.

He reproved the People for their Idolatry, flatly convincing them, that they were less diligent to serve the true God, than were the Idolaters to serve their Vanities.

He presseth home unto them true Humiliation and Repentance, promising them thereupon Mercy from the Lord, saying, Return, ye backsliding Children, and I will heal your Backslidings.

The Lord's Wrath is compared to a confuming Fire,

that burneth, and none can quench it.

In the fifth Chapter is fet forth the Wickedness of Judah, and the Destruction thereof by the Chaldeans for their Impiety; yet herein is his Mercy seen in saving some, for, saith the Lord, I will not make a full End with you; so that he had ever a Care of his Church.

The Sins, for which the Lord came against them, are expressed by the Prophet to be Covetousness and false Dealing, and Flattery; the Priests flattering the People, and smoothing them in their Transgressions, crying, Peace, Peace, when there was no Peace.

The People were (for the generality) of uncircumcifed Ears, and took Delight rather in vain Things, than in profitable Doctrine. They are charged with Lying, Deceit and Diffimulation; they were a People who gloried in their Misdeeds. And herein was seen the Rebellion of the Wicked, who waxed more stubborn and obstinate, though the Prophet admonished them the most plainly of their Destruction.

The Israelites, at last, became Sots and Fools, by departing from the true God, and cleaving unto Idols; the Pastors also became like unto brute Beatls, that sought not the Lord: In fine, they were so deeply plunged in their Sins, that the Lord would not hear their Prayers.

The Prophet Jeremy maketh known to the People, the

140 JEREMIAH.

Jugdments that hanged over their Heads for their Impieties; but they ungratefully rewarded him for it, by curfing and mocking him, speaking falsly of him, and taking Counsel against him; yea, at last they smote him, and cast him in Prison. Herein may we take Notice of the Condition of the Ministers of the Lord, when they have all the World against them, although they give none Occasion. So that in the End, Destruction fell upon the Jews for it without Pity, for they were led away into Captivity, their King slain, and left unbury'd.

The false Prophets here are charged for a main Cause of the People's Iniquity; wherefore the Lord spared them not, but visited them for the Iniquity and Wickedness of

their Works.

Jeremy also prophecy'd a Redress from this Affliction by the coming of Christ, the true Pastor: Behold, saith the Lord, I will raise unto David a righteous Branch, &c. meaning Christ. In his Days Judah shall be saved, and Israel shall dwell in Safety.

The Jews continued in Bondage under the King of Babel, or Babylon, seventy Years; and the Lord promised, saying, After seven Years be accomplished at Babel, I will visit you, and perform my good Promise towards you, and cause you to return to this Place. Wherein we may see the Lord's great Mercy toward his People, who doth not utterly destroy them for their Sins, but correcteth and chastiseth them, and restoreth them again. They were comforted also with the Destruction of their Enemies.

We may take Notice of Jeremy's Sufferings, and therein of other godly Ministers that they ought not to be discouraged in their Devotion, though they be despitefully handled and imprisoned for God's Cause: For we may observe Jeremy's Courage, being shut up in the Prison by Je-

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boiakim, that he could not speak to the People, yet he sent Baruch with a Book concerning all the Curses of God against them. He went with the Book and read it before them all, but the Wicked instead of repenting, at the Hearing thereof, grew more hardened, and the King caused the Book to be burned. Jeremy ceased not, but wrote another Book, wherefore he is put into a Dungeon, where he stuck sast in the Mire, and had like to have perished, had not the Lord preserved him by working his Deliverance at the Intercession of Ebedmelech a Blackamore, one of the King's Eunuchs. Here was great Faith found in a Stranger.

At the Siege of Ferufalem the Prophet Feremy, admonisheth Zedekiah, that he should yield himself to Nebuchadnezzar, that so the City might be saved, but his Counsel

was not at all listened to.

And Zedekiah, at last, sleeing from thence, was taken by the Chaldeans, and his Eyes put out, and his Sons slain, but Care was taken that to Jeremiah no Harm should come. Here we see, that although the Lord doth shew his just Judgments against the Wicked and Impenitent, yet will he ever manifest Himself to be a Preserver of his Church, and when all Means seem in Man's Judgment to be abolished, even then will the Lord declare himself to be a victorious God in the Presence of his People.

The Prophet Jeremy also prophesy'd of the Destruction of Egypt, declaring a heavy Plague against them for their Idolatry, insomuch, that the Lord willnot vouchsafe to have his Name mentioned by such as have polluted it. I have sworn by my great Name, saith the Lord, that my Name shall no more be called upon, by the Mouth of any Man of Judah, in all the Land of Egypt, saying, the Lord God siveth. The People disobey'd the Prophet, and went under Johanan into Egypt, searing War and Famine, having but just

142 JEREMIAH.

a little before promised Obedience to the Directions of the Prophet, but they meant not what they promised: So they came to be utterly destroyed by King Nebuchadnezzar, and what they feared in their own Country, fell upon them in another, namely, War and Famine, all which fell upon them, for their Obstinacy and Idolatry.

Jeremiah also prophesy'd the Destruction of Babylon, that after that the Lord had first used the Babylonians' Service to punish other Nations; which Devastation should come to pass by King Cyrus, who was stirred up thereto by the Spirit of God, because they gloried in the Spoil of

Ifrael, and were puffed up with Pride.

In this Book three Things are chiefly noted, a Prologue, which

1 ft. Concerned the calling of the Prophet.

2dly. Sermons concerning the Jews in the Reign of Jofiah, 12. to 21. or Zedekiah, (Chap. 21. to 25. 27. to 45. Jehoiakim, Chap. 25. 26. and 27. or in Egypt, Chap. 34. to 46, with an Epilogue historical, (Chap. 52.)

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Chieflyhere in this Book, three Thingsare to be confidered,

1. The Stubbornness and Rebellion of the Wicked, waxing more obstinate, though the Prophet had most friendly and plainly admonished and forewarned them.

2. That though the Wicked should continue in their Obftinacy, yet the Ministers of the Lord ought not to be disheartned, or discouraged in their Vocations: Yea, tho' they come to be persecuted by the Wicked ones in the Lord's Cause.

3. Thirdly, Though God do shew his just Judgments against the Wicked and Ungodly, yet he always manifesteth himself, to be a Preserver of his chosen People and Church, in the greatest Extremities. All which is manifested to us in Jeremy and the Lamentations.



LAMENTATIONS.

Church, and of the Prophets in general, but more particularly the Lamentations of the Prophet feremiah; in which he bewaileth the miserable Estate of ferusulem; where, beholding the beautiful Temple spoiled and burned; and seeing this goodly City, which before was so strong, and so full of People, to be now laid waste and destroyed, he wondereth at the great Judgment of the Lord therein against it.

It was the most famous City in the World, four square, situated upon four Mountains, Sion, Moriah, Acra, and Bezetha, seated, according to the Opinion of the Fathers, in the Midst of the World; the chief Metropolitan City of the Tribes of Israel, called at first Salem, which signifieth peaceable, where Melchisedech reigned. After whose death, the Jebusites inhabited the City, and called it Jebus, after their own Name.

Afterwards (as is formerly set forth) Joab, who was King David's General of the Army, won it, driving those Jebusites out of it, and called it again Jerusalem.

In Ifa. 29. 1. it is called Ariel, that is, God's Lion. And

144 LAMENTATIONS.

the Prophet Ezekiel calleth it Aholibah, as a fixed Pavil.

It was accounted the Throne of the Lord, a holy City, having a Fort upon Mount Sion, that was unconquered by Joshua, but subdued by David. Which samous City afterwards, in the Days of our Saviour, Jesus Christ, proved a Place of Slaughter under a Den of Thieves, rather than a Sanctuary of holy Worship; having slain the Prophets from Abel the Righteous, they filled up the Measure of their Iniquities in the Blood of our Saviour Jesus the Lord of Life:

The Prophet Jeremy bewailed and lamented his Country-men, notwithstanding they had reviled, beaten, and imprisoned him, and sought his Death. He declareth to the World their Sins, which were the Cause of their Plagues, because they had despised the Counsel of the true Prophets; and their revolting from the Truth to embrace Falshood and Vanity, and their abusing the Long-suffering of the Almighty.

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He foretold them of the Plagues, that should befal them, if they repented not; for all this they regarded him not, so Subversion came upon them by the Babylonians, their cruel Enemies, besieging them, whereby they suffered so extremely much by Famine, that they fell down in the Streets, and the Mothers devoured their own Children, so that their Joy was turned into Mourning, their Freedom into Captivity; their beautiful Buildings into deformed Heaps; their young Men were slain with the Sword, and their Virgins were deslowered by prosligate Sons of Belial. And God, which before had been the God of their Consolation in all their Afflictions, had for saken them; so that when they stretched forth their Hands, there was none to comfort them. Thus were they for-

LAMENTATIONS. 145

faken not only of their Friends, but also of the Lord; and their Enemies laughed at them. How may all high Places here, by their Example beware, how they provoke the Wrath of God against them through Impiety!

The Prophet Feremy, like a godly Paffor, befought the Lord for them, that it would please him to shorten their Days of Captivity, and manifesteth to them the holy Mount of the God of Mercy, towards which they must reach out with the Arms of Repentance, by confessing their Sins, and by being forrowful for them, and with Patience humbly attending the Time of their Deliverance.

The Allegorical, or Scriptural Of Jerusalem's final De-Signification of Mount Sion, and Mount Moriah.

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Sion, in Hebrew fignifies a goodly Aspect, for that from the Top thereof, a Man might have feen all the Land lying thereabouts. This was a Type of the highest Heavens, or Seat of the Almighty God, from whence he beholds all Things upon Earth; from which Throne and heavenly Habitation, he descended into the lower Jerusalem, and so became our Redeemer and Saviour, that fo being purged by his Blood from our Sins, he might bring us into that heavenly Jerufalem, which is eternal Glory.

Moriah fignifies the Lord's Myrrhe, denoting the Lord Jesus Christ, who is a sweet-smelling Sacrifice unto God, and a stedfast Rock whereon God's Church and the Members thereof are built.

Aruction.

When the City Jerufalem was taken and utterly deftroy'd, and laid waste by Titus Vespasian, and lay for a long space of Time defo late, Adrianus Elianus, the Emperor, raifed an Army, and dispatched it thither, under the command of Julius Severus, who conquered the Impostor Bentho-Shab the P feudome flab, and with him, flew five hundred thousand Jews, that being deceived by his Persuasion, had risen in a seditious Manner. Then was the Foundation of the City digged up, and the Place thereupon became barren and thorny; and the very Name thereof was in a manner forgotten, there being a little Town built not far from the Hill Gihon, which the Emperor called by his own Name Ælia, where he set, over the Ruins of the Temple, an Idola. trous House, for the Honour of Jupiter and Venus.



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EZEKIEL.

ZEKIEL signifieth the Strength or Fortitude of the Lord. He began to prophely in Babylon, about five hundred ninety and five Years before the Days of Christ, at which Time he saw his first Visions, near to the River Chebar.

Ezekiel being led away captive with the Rest of the People into Chaldea, the Word of the Lord came unto him, that he prophefy'd, affuring the King of Judah, that though they had yielded themselves Prisoners to the King of Babylon, and had lived in Servitude under him, yet the Lord would remember his Promise. Yet for all this they distrusted him, and much murmured, shewing their Weakness of Faith.

He also prophesy'd the Destruction of Jerusalem by the Parable of his Hair, one Part whereof he would burn, another cut with a Sword, and scatter the third in the Wind; intimating, that one Part of the People should die through Famine, the second be slain, and the third led into Captivity.

He prophefy'd also of the Repentance of a Remnant of the People, and of their Deliverance, that in all Dangers, the Lord will preserve a few, that shall be the Seed of his Church.

And the Lord fulfilled his Promise; for in the Time of Danger he delivered a Remnant, by setting a Mark upon them, whereby they were known, as he doth upon all his Elect. 'The Lord faid unto him, Go through the Midst of the City, even through the Midst of Jerusalem, and fet a Mark upon the Foreheads of them that mourn.'

Now, after the People were led into Captivity, those, that remained still in Jerusalem, continued in Wickedness. being milled by Jaazaniah the Son of Azur, and Pelatiah. Son of Benaiab, boafting, that the Lord had utterly forfaken those, that were led away into Captivity, and given up the Land unto them in Possession. But Pelatiah was stricken with sudden Death, and the People felt the Troubles of the Prophet's Words; the Lord fending them false Prophets, fuch as taught them the Counfel of their own Hearts, because they did not hearken unto the true Prophets, but unto fuch, who fowed Pillows under their Elbows, who flattered them with Security, and blinded their Eves with false Delusions. The Lord punished them even by the same Means, by which they made themselves to fin: they were violent, and were themselves punished with Violence for Idolatry, (amongst those of whom they learned Idolatry) even by the Egyptians, Affyrians, and Chaldeans.

Now, lest the Godly should despair in these great Troubles, the Prophet assureth them, that the Lord will deliver his Church at his due Time appointed, and will also destroy their Enemies, which either afflicted them, or rejoyced in their Miseries. The Essect of the one, and of the other, should be chiefly performed by Christ, of whom the Prophet Ezekiel hath many notable Promises, and in whom the Glory of the new Temple should perfectly be restored.

The Prophet prophefy'd Destruction against several Nations, and against all the Enemies of God's Church.

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He also prophesy'd of the re-edifying of the Temple of the Lord, and that God's Grace should increase, and not decrease, in the Church, and that Multitudes should be refreshed by the Dostrine of Christ.

These, and sundry other Prophecies, he prophesy'd in the Land of *Chaldea*, about the same Time that the Prophet Jeremiah prophesy'd in Judah, and began in the

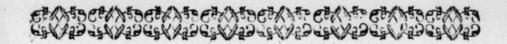
fifth Year of Jehoiakim's Captivity.

In the Preface of this Book, there is a surprizing Defeription of the Lord, and his Majesty. Then the Prophet and his Fearfulness are described. Next the Prophecies themselves, containing Objurgations, or Reproofs of the Impiety of the Jews, with their Judgments, laid down, as it were, in seventeen Sermons, from the fourth Chapter to the 25th. Then are Comminations against the Enemies of the Jews, as in eight Sermons.

And, Lastly, Exhortations and Encouragements to the Jews, to Repentance in hopes of Deliverance, laid down from the thirty third to Chapter forty: With the hopeful Consolation of their spiritual Delivery by Christ, to the End.

We may here observe God to be a chief Conducter in the Attempts against Israel; and we may see Ezekiel prophesying of the Smiting of the two Kingdoms of Judah and Israel after their Delivery from Captivity, so the Lord purposed to gather together his People, to give Life to dead Bones, and to rule them by one Prince, and sheweth what Nations they were, that should in vain assail Israel.

In this Book are also many Promises of Christ declared unto us, and in whom the Glory of the new Temple should perfectly be restored.



DANIEL.



3866 AN IE L fignifies the Judgment of the D rusalem, captive to Babylon, in the Reign of Jehaiakim King or Judan, and in Exile long, until the third Year of Cyrus,

Emperor of the Persians.

He prophefy'd in that Time, when the Jews were Captives in Babylon, and in the Time that Ezekiel lived, and was a Person adorned with such excellent Graces of the holy Spirit, that, above all other, he had most special Revelations of fuch Things as should happen to the Church, even from the Time that they were in Captivity, to the End of the World, and to the general Refurrection. God's Providence and Mercy towards his Church are in this Book fet forth, that he never forfaketh or leaveth them destitute.

Daniel setteth forth, how Nebuchadnezzar commanded Ashpenaz, the Master of his Eunuchs, to pick out the most beautiful of the King's Seed of the Children of Israel: As those, that were judged fit to stand in the King's Presence, must have no Blemish, but be well-favoured; so every Spirit is not fit to stand before the King of Heaven, they must not be base sordid Spirits, but noble, lofty, and upright Spirits. And his Purpose was to keep them as

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Hostages, that he might not only shew himself victorious, but also by their Learning of his Religion, they might rather favour him than the Jews, and so be able to serve him as Governours in their Land.

For the King required, that they should be endowed with three Gifts, (viz) That they should be of noble Birth; that they should be learned and witty; and that they should be of a strong and comely Nature, that they might do him the better Service: They were to be brought up, and instructed in the King's Court, and in the Language and Customs of the Chaideans, to the End that they might forget their own Country and Religion; the Chief whereof were Daniel , Hananiah, Mishael, and Azariah. But to these they gave other Names; for the Jews used to give their Children such Names as might ever put them in remembrance of some Point of Religion. So as Daniel was called Beltesbazzar, Hangniah was called Shadrach, and Mishael was called Meshach, and Azariah was called But these resused to eat of the King's Allow-Alednego. ance, and intreated their Governours to try them ten Days, and if they looked not fo well as their other Fellows, he should do with them as seemed him good. And it was so, and they were therewith of better liking than the rest, that did eat of the Portion of the King's Meat. Here we may take Notice, that with the Bleffing of God, the poor Man's Dish is as nourishing as the rich Glutton's Delicates are.

The Lord also gave to Daniel the Gift of Interpretation of Dreams and Visions; and Nebuchadnezzar sound him wifer than all his Magicians, and Enchanters. For when the King had dreamed a Dream, which he had forgotten, and asked Counsel of his Interpreters, who could tell him nothing of it, he thereupon gave Sentence, that

they should be put to death. Daniel was called for upon this Occasion, but required a little respite, and promised to shew the King the Dream, as also the Interpretation thereof.

Daniel betook himself to fervent Prayer to the Lord, befeeching him to reveal unto him this Mystery; so the Lord shewed him the Dream, with the Interpretation there-The Dream was, an Image, the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet Part Iron and Part Clay, which stood before the King's Presence, till a Stone, cut without Hands, fmote it in Pieces, and fcatter'd it like The fame Stone turned immediately to a great Mountain, and filled the whole Earth. Daniel's Interpretation hereof was, That by Gold, Silver, Brass, and Iron, were meant the four Monarchies of the World. The Babylonians were compared to Gold, the Persians to Silver, the Macedonians to Brass, and the Romans to Iron and Clay; and as these Metals excelled one another in Goodness, so should all the four Ages grow ever worse and worse, 'till the coming of Fesus Christ.

By the Stone is meant the Kingdom of Christ, that should come at the End of these, which should overthrow the last, and remain when all the rest were extinst.

For which Interpretation, the King made Daniel a great Man, even a Ruler over the Province of Babylon, as a chief Judge.

Soon after Nebuchadnezzar the King caused an Image to be set up, commanding it to be worshipped, of all his Subjects. But his Officers, Shadrach, Meshach, and Abednego refused so to do, whereupon they were brought before the King, who first threatned them, but finding them not to yield, commanded them to be bound, and to be cast

into a burning Furnace. Bur their God, in whom they trusted, sent an Angel, who preserved them in the midst of the Fire, that it had no Power over their Bodies, insomuch, that not one Hair of their Heads was singed, nor had the Smell of Fire passed on them. However, the devouring Flames had Power over those of the King's Ossicers, who threw them into the Fire.

The King was so associated hereat, that he bad them come forth, acknowledging their God to be the true God, and made a Decree, that who soever blasphemed the God of Shadrach, Meshach, and Abednego, should be torn in Pieces; and by this great Miracle they came to be promoted in the Province of Babylon.

Nebuchadnezzar also dreamed another Dream, which Daniel declared, and interpreted unto him: The Dream was of a Tree in the midst of the Earth, tall and spreading, so that the Fowls therein did build, and the Beasts were shelter'd under its Shade, and all Flesh did feed upon the Fruit thereof. And an Angel appeared, saying, 'Cut' it down, break his Branches, and scatter the Fruit, but leave the Stump in the Earth, and bind it with a Band of Iron till seven Years.

Which Tree did represent the King's Person, or the Dignity of a King, whom God ordaineth to be a Desence for all; the Heighth, Breadth, and Fruit thereof, represent his Magnificence and Pomp: The cutting it down, his Disposition to live among the Beasts. Hereby was signify'd, that the King Nebuchadnezzar, should not only for a Time lose his Dignity, but be like a Beast, for seven Years, 'till he did contess the most High to bear Rule over the Kingdoms of Men, and to dispose of them as seemeth good in his Eyes. This was to admonish him of his intolerable Pride, and Blasphemy, which he continued in, until the





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Lord sent that Judgment upon him, and drove him from his Kingdom, that his Dwelling was with the Beasts of the Field, forfaking Man's Company, eating Grass like an Ox. Then he confessed his Sin, and acknowledged the Almighty Power of the Lord, which was at the End of seven Years. So the Lord restored his Understanding, and the Honour of his Kingdom; and he not only praised God for his Deliverance, but also confessed his Fault, that God might only have the Glory and Man the Shame.

In the fifth Chapter, the Prophet Daniel declareth, how Belsbazzar the King, made a great Feast to a thousand Princes, and drank Wine in the holy Veffels which Nebuchadnezzar brought from Jerusalem. This so excited the Lord's Displeasure against him, that he shewed him a Handwriting upon the Wall, in the very Room of his Jollity, which his Southfayers could not interpret. So great Fear and Amazement feized him, as the Joints of his Loins were loofened, and his Knees fmote one against the other. Then he first cryed out for his Chaldeans, Astrologers, and Southsayers, promifing them great Rewards to expound the Writing; but it exceeded their Art, 'till the Queen told him of Daniel, in whom was the Spirit of God, wherefore he sent for Daniel, who read the Hand-writing, and expounded it; which was Mene, Mene, Tekel, Upharfin. Mene, God hath numbred thy Kingdom, and finished it. Tekel, thou art weighed in the Ballances, and art found Peres, or Upharfin, thy Kingdom is divided to the Medes and Persians. So Daniel was, by the King's Command, clothed with Purple, and a Chain of Gold put about his Neck, and was advanced to be third Ruler in the Kingdom.

The same Night, when this great Feast was kept, Eel-Shazzar, the King of the Chaldeans was slain, and Danus

possessed himself of the Kingdom, by whom Daniel also was advanced, and made one of the Rulers, in the Kingdom. But his Fellow-Officers much envied him, and combined, how to take away his Life by this fly Conspiracy. They first gained the King's Consent to make a Decree, That whosoever did prefer any Petition either to God or Man for thirty Days, (but only to King Darius himfelf) should be cast into the Lions Den. Now they knew, that Daniel used thrice a Day, to pray unto the Lord. So Daniel betook himself to his God, knowing that it is better to obey God, than Man; whereupon Daniel is arrested, and cast into the Lions Den, but the Lord was with him there, and faved him, that the Lions had not Power over him, for he was approved of God in what he did; he did disobey the King's wicked Command, to obey God; and so he did no Injury to the King, who ought to command nothing, whereby the Lord should be dishonoured. And by the Commandment of the King, his Accusers, together with their Wives and Children, were cast into the Den of Lions in his Stead, and the Lions had the Mastery of them, and tore them in Pieces. This caused Darius to make a Decree, 'That all Nations should tremble and fear before ' the God of Daniet, for he is the living God, and remaineth for ever.' As the Prophet Daniel was innocently condemned, cast into the Lions Den, and had the Door fealed upon him: And, to the Judgment of Man, no Hopes of Life, or Means was left him to escape; yet, by the Providence of God, he was delivered out of Danger, and came off fafe and untouched. In like Manner was our Saviour innocently condemned, cast into the Grave, sealed up amongst the Dead, (to common Judgment, left as one out of Mind) yet, early in the Morning, at the appointed Time, by the Power of his Deity, he raised himself from the Pit

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of Hell (the Grave) and gloriously triumphed over Death. After this great Deliverance of the Prophet, he faw a Vision of four Beasts, which did signify the four Monarchies, namely, the Romans, Babylonians, Persians, and Ma-That there should be in them, and in all Corcedonians. ners of the World, horrible Troubles and Afflictions, and fad Persecutions of the Church of God. He also saw a second Vision, which was a Ram with two Horns, and a Goat with one. The Ram with two Horns fignify'd Darius and his two Kingdoms of the Medes and Persians. And by the Goat with one Horn, is represented A'exander King of Macedonia, who overcame Darius in two feveral Battles, and fo became fole Lord of the two Kingdoms of the Medes and Persians, adding them to his own But when he had overcome all the East, he Dominions. thought to have returned towards the Kingdoms of Greece to subdue them, but he died by the Way. So the Empire was divided into four Parts by four of his Princes, whereof Caffander had Macedonia, Seleucus had Syria, Antigonus had Afia the Lefs, and Ptolomeus, Egypt. Antiochus who was the Son of Seleucus, proved a great Perfecutor of the Church, for he raged against the Servants of God in a most favage Manner. He was not only cruel, but alfo crasty; infomuch that it is said, he could not be deceiv-He had also a great Power, viz six thousand Horsemen, and threescore thousand Footmen at command, but by the Hand of God he was overthrown, and his Shame was turned upon his own Head; for he was flain by the Country Men.

In the eleventh Chapter we may read of several Kingdoms, that were Enemies to the true Church of the Lord, as Persia, Greece, Egypt, Syria, and of the Miseries which they endured, under their Tyranny, so as they did still

feem to fight under the Cross. For the Church of Christ must look for Trials and Persecutions, whilst it continues to be a Church militant. But the Tyrants could no longer prevail, than the Lord had appointed, which is but for a Time, for the Determination is made by God.

The Prophet also declareth, that the Romans should obferve no Certainty or Form of Religion, but should be subjest to change at Pleasure. He also noteth, how the
Church should be in great Affliction, even unto Christ's
Coming; but that the Lord would send his Angel to deliver it, whom in the twelfth Chapter he calleth Michael,
meaning our Saviour Jesus Christ, who is published by the
Preaching of the Gospel. Here also he sheweth Christ's
Office, and the Cause of his Death, which was by his Sacrisce to take away Sins, and to bring everlasting Life.
He sheweth also, that after Christ is offered, the Lord
will leave his People to be exercised under the Cross, until the Dead rise again, and Christ shall gather together
his Elect at his second Coming; and they shall be blessed,
that patiently abide in his Appearance.

The SUMMARY.

This Book of Damel doth chiefly contain an History of Things done in the Babylonian and Persian Kingdoms, and a Prophety of Things to be done, and many Calamities to be executed, with a final Deliverance to the Glory of the elect People of Cod.

N. B. Daniel was gifted with most special Revelations of such Things as should befal the Church, from the Time that they were in Captivity, to the World's End.

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HOSEA.

HIS Prophet was born in a Town called Betblemoth, in the Tribe of Machar, not far from Betbulia, about fifty two Miles from Herofalem, Northward. He prophesied eight hundred Years before the coming of Christ.

Though by the subtile Counsel of Jeroboam, the ten Tribes had fallen away from the Lord into Idolatry, worshipping him according to their own Fancies and Inventions, not according to the written Law of Moses: Nevertheless the Lord was pleased to send unto them Prophets to alarm them, and to call them to Repentance. Yet being of obdurate Hearts, they grew worse and worse, abusing the rich Benefits of the Lord. When their Sins and earthly Prosperities were at the highest Pitch, the Lord sent his Servant Hosea, which signifies a Saviour, to the People of Israel, to condemn them for their Ingratitude. He prophesied for many Years, as may be collected by the first Verse of the first Chapter, in the Days of sour Kings, which Space is computed to be above threescore Years.

He was fent by God unto the Ifraelites, even at the fame Time when Isaiah and Micaiah were fent unto the People of Judah. And whereas the People, by reason of

their outward Pomp and Riches, thought themselves to be greatly in the Favour of God, and his peculiar People, the Prophet letteth them know, that they are Bastards, and Children, that are born in Adulteries; manifesting unto them, that their Kingdom should be taken from them, and given to the Assirans.

His Doctrine consistes of Mercy and Judgment, alluring the People by the Sweetness of God's Promises to return, and to obey and fear the Lord. And on the other Hand he deters them, by manifesting the divine Plagues ready to fall upon them, for their Idolatry and sinful Course of Life, if they did not repent. Thus did the Prophet faithfully execute his Office for a long Space,

though he was not regarded, but derided.

In the second Verse of the first Chapter is set forth (under a Parable or Figure) the Idolatry of the Synagogue, and of the People her Children; the Lord saying to the Prophet, Go, take unto thee a Wise of Whoredoms, and Children of Whoredoms. For the Land hath committed great Whoredom, &c. So he went and took Gomer the Daughter of Diblaim; now Gomer signifieth a Consumption, or Corruption; and Diblaim importeth Rottenness, or that the People were all corrupt, like a Cluster of rotten Figs; those Terms being used to set forth the Filthiness of their Idolatry.

The Lord by the Prophet setteth forth the Fruit of I-dolatry, by the Word Lo-ammi, which signifies, Not my People; for so long as we delight in Wickedness, we are none of God's Servants. Hereupon the Prophet inviteth the People to Repentance, shewing them their Idolatry, and Sinfulness of Life, how it causeth the Lord to take away his Blessings, and his Mercies, when they abuse them.

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He also setteth forth the Sins of the People in the fourth Chapter, and complaineth against them, and against the Priests and Rulers also of Israel, that they committed Iniquity, and that they wanted Knowledge, by their Neglecting of the Word of the Lord, and so fell into all Manner of Sins, as Swearing, Lying, Killing Stealing, committing Adultery. The Priests and Princes also caught the poor People in their Snares; for all which Iniquities Judgments are threatned against them by the Prophet, that they should perish altogether, the one because he would not obey, and the other because he would not admonish: And their Synagogue, wherein they boasted, should be destroy'd

Bethel, which fignifieth the House of God, is stilled Bethaven, that is, the House of iniquity, because of the great Abominations set up there, manifesting unto us, That no Place is holy, where the Lord is not truly wor-

shipped.

The Prophet sheweth the People the Method, how they ought to turn unto the Lord, that so he might recall his Judgments denounced against them, that the Lord's Help is not far off, if we return unto him.

Gilead there spoken of was the Place, where the Priests lived, and should have given the best Instructions, but it

proved to be rather a Place much polluted.

The People esteemed of their wicked King Jeroboam above the Lord, seeking how to slatter and please him.

Ephraim is denoted to have counterfeited the Religion of the Gentiles, that he is as a Cake baked on the one Side, and raw on the other, neither hot, nor thorough cold, but partly a Jew, and partly a Gentile.

In the eighth Chapter God directed the Prophet to fignify the speedy Coming of the Enemy against Israel;

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because of their Iniquities. They sought not to the Lord in their Distress, but made their Addresses to the Help of Man, even to Egypt, where they found small Comfort, even Nettles in their pleasant Places, and Thorns in their Tabernacles. Thither the Israelites sled for Succour, but that would not shelter them: They were also plagued at home with Famine and Slaughter, yet this was not all; for their chief City Samaria was destroyed, and the People, who were spared, and survived, were led away captive into Asyria.

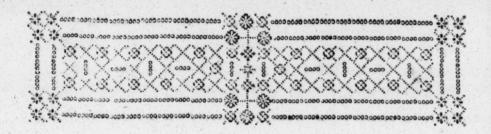
Other Places were plagued by the Sword, yet the Lord's loving Favour is expressed to the Godly, in that he will say to Death, I will be thy Plagues, and to the Grave, I will be thy Destruction; so he will prove a Deliverance to them. By all these Afflictions, that fell upon Israel, we may learn to avoid the like threatned upon us, if we forsake not our Sins, and turn to the Lord by unseigned Repentance.

The Prophefy of Hosea is either parabolical, as (First) propounded, in Chapter the first. And Secondly, applied, as Chapter 2d. or 2d. and repeated, Thirdly, as Chapter 3d. Or else it is plainly expressed, and therein it is either a Commination and Invective, as laid down in three Sermons; the first in the fourth Chapter, the second in Chapters 5, 6, and 7; the third in Chapters 8, and 10 with a Consolation in Chapters 11, 12, 13, and 14.

A notable Example there is in Chapter 13. of People, whose Affections are strong for the Present, and yet worn away in a little Time. When Ephraim spake, trembling, he established himself in Israel, but when he offended in Baal, he died. When Ephraim spake, that is, when Fo-

beam, who was of the Tribe of Ephraim, declared his Purpose to alter the Purpose of the Lord, the People at sirst, were exceedingly affected with it; they stood all trembling at such a strange Thing: But Jeroboam exalted himself in Israel; he went resolutely on his way to bring his Purpose to effect. So the People in a short Space were brought to offend in Baal, and then they died, they became a dead, sottish, heartless People, sit to receive or do any Thing, tho' never so vile.





FOEL.

并来来来来 HE Name Foel fignifies, he is quiet or contented: This Prophet was the Son of Pethuel. He first rebuketh the People of Judah, both Princes, Priests, and Governors, and mindeth them of the Judgments of God, who had punished the Land for some Years, by reason of their Sins, so now the Occasion of their Excess and Drunkenness was Though they were punished with a great taken away. Famine, yet they remained obstinate: Wherefore the Prophet exhorts them to humble themselves by Prayer and fasting before the Lord; faying, Gird yourselves, and lament, ye Priests; Horol, ye Ministers of the Altar: Come, lie all Night in Sackcloth, ye Ministers of my God, for the Meat-offering, and the Drink-offering is with-holden from the House of your God. Sanctify ye a Fast, call a solemn affembly; gather the Elders, and all the Inhabitants of the Land, into the House of the Lord your God, and cry unto the Lord, declaring, that the only Means to pacify the Wrath of the Lord, and to procure the Return of his divine Bleffings, is unfeigned Repentance.

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The Famine was fo great in the Land, that Men pined away for lack of Food, the Cattle also howled and roared for the Want of Sustenance.

Great Plagues were threatned against them, because they grew daily to more Hardness of Heart, and were more obstinate and rebellious against God, notwithstanding all his former severe Punishments. The Prophet declareth, that their Repentance must be earnest, not seigned; it must be exerted with all their Hearts, and with Fasting, and Weeping, and Mourning, because they had so grievously offended the Lord. And in so doing, he assure them, that God will be merciful, and not forget his Covenant, which he made with their Fathers, but that he will, at last, send his Son Christ Jesus, who shall gather the scattered Sheep, and restore them to Life and Liberty.

They were admonished to mortify their Affections, and to serve God with Pureness of Heart, and not with outward Ceremonies.

The Lord also, by this holy and zealous Prophet doth confirm his People against all Troubles; assuring them, that he will be the Hope of his People, and their Strength; and that when he destroyeth his Enemies, his own Children shall be delivered. And promiseth to his Church Abundance of Graces to cleanse them and to purify them; though heretofore they had lain in their Filthiness; and foretelleth the Consusion of them, that were their Enemies.

APPENDIX.

This Prophefy of Joel doth contain in Chap. 1. A Commination of Famine. In Chap. 2. An Exhortation to Repentance.

In Chap 3. A Consolation to the Penitent.

This Prophet prophefy'd eight hundred Years before Christ, in Jerusaiem and Judah particularly; but not in Ephraim or Israel, that we read of. And because there is no Mention made of the ten Tribes in all this Book, the Learned conclude, it was written after they were carried away captive.

He prophefy'd of Famine and Drought, which came to pass in the Days of Ahaz, and consequently he is thought to be Co-temporary with Hosea, whose Prophesy is placed immediately before this.

He is said by some, to be born at Beth-horon near Sychem, and that his Father Pethuel was one of the Prophets.

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MOS signifieth a carrying or Burthen, alluding to the Weight of his Words, which his
Adversary Amaziah said, the very Earth itself could not bear, Amos 7. 10. He prophesy'd about the same Time with Hosea and Joel, and under the same publick Governments. He is supposed to
have been slain by that same vile Amaziah, the Priest of
Bethel against whom he had prophesy'd very severely.

The Lord was pleased, for the further Admonishment of the People of Israel, to raise up the Prophet Amos, who was a Shepherd, or a Herdsman; born at a poor Town called Tekoa, about six Miles from Jerusalem in Judea. The Lord inspired this holy Prophet with Knowledge and Perseverance, to reprove all States and Degrees, in denouncing God's severe Judgments against them unless they should in Time repent.

He prophefy'd in Ifrael in the Days of Uzziah King of Judah, and in the Time of Jeroboam the Son of Joash, King of Ifrael, declaring to the People, that whatsoever was fruitful and pleasant in Ifrael, should shortly perish. Likewise he let them know, that if the Lord spared not the Assyrians, and other Nations about them, who had lived in Ignorance of the true God (as it were in respect of them) but for their Sins were punished, how much

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less could they (the Israelites) look for any Thing else but an horrible Destruction at the Lord's Hand, having committed so many and grievous Transgressions against God and Man! They had heard the Word of the Lord, by his holy Prophets conversing amongst them, to forewarn and instruct them in the true Way and Fear of the Lord.

He first prophesy'd against Damascus, and the Philistines, against Tyre, and against the Idumeans, and against the Ammonites, and the Moabites, who were allignorant of the true Knowledge of God. Much more then would the Lord come against the Jews, whom he had chosen out to be his People, and nursed up in his Discipline.

It is recorded by Josephus and others, that the Moabites were so cruelly enraged against the King of Edom, that they burned his Bones after he was dead, declaring their barbarous Malice, and rancorous Fury towards them.

Judah, to whom the divine Promise more eminently belonged, was highly threatned for their frequently repeated Provocations. They esteemed vile Bribes more than Men's Lives, and used Hypocrify in their Worship of God, not considering the great Wonders which the Lord had done, and his mighty Deliverances wrought for them. They were guilty of contemning God's Benefits, and abusing his Graces; and therefore the Lord acknowledged, that they had wearied him with their Iniquities.

He prophefy'd against Judah and Ifrael, because they had cast away the Law of the Lord, and had not hearkned to his Commandments, but lived in Presumption, Cruelty, Oppression, Covetousness, &c. Instead of Equity, they used Oppression, wherefore it was threatned, that they

should build Houses and not dwell therein; and that they should plant Vineyards, but not eat of the Grapes thereof, because their Foundations were not laid a-right, but were grounded upon the Ruins of the People.

The Lord dealt not with the Ifraelites, as he did usually with other People; for, he ever warned them beforehand, by his Prophets. Nay, God, at last, so threatned the People of Israel, by reason of their obdurate Hearts, that he would so plague them, that the Godly should not so much as open their Mouths for them, nor seek to God in their Behalf, nor take the Pains to admonish them of their Faults.

The People were so hardned in their Sins, that they thought themselves innocent and secure, stretching themselves upon their Beds, and delighting in their Pleasures. The Princes and wealthy ones came hereby to be reproved, because they behaved themselves as Persons not regarding God's Plagues, threatned by the Prophet for their Idleness, Wantonness, and Riot. They were delighted in stretching themselves upon their Beds of Ivory, eating the Lambs of the Flock, and drinking Wine in great Bowls, with their Musick and Pastime.

All this while none of them was so charitable as to pity the Poor; but they generally continued still in their Wickedness, thinking God's Plagues, which had been threatned against them, to be far off. But we may note their Punishment in the End: Their Feasts were turned into Mourning, their Songs into Lamentations, their Ease into want of Rest; and, at last, a Famine raged in the Land; not of Bread, but of Hearing the Word of the Lord; which is the forest Famine, even the Famine that starves the Soul. And they shall wander from Sea to Sea; they shall run to and fro to seek the Word of the Lord, and

Shall not find it. Whereby the Prophet fignifieth to them, that they should not only perish in their Bodies, but also in their Souls, for lack of the Word of the Lord, which is the Food thereof.

The Prophet further declareth by God's wonderful Power, by his Making of the Heavens and the Elements, and by his univerfal and unbounded Knowledge, that it is not possible for Man to escape his Judgments, when he is resolved to punish, and that he is an Enemy to the Ungodly, in all Places of the visible or sensible World. Yet though he destroy the Wicked, he will ever remember the Remnant of his Church, that none of his Elect should perish in his Wrath, comforting the Godly, with the Hopes of the Coming of the Messiah, by and through whom, they should expect to have perfect Deliverance and Salvation, when there shall be great Plenty of all things, when one Kind of Fruit is ripe, then another should follow, and every one in its Course.

SUMMARY.

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This Prophefy of Amos contains, first, a Commination against the Enemies of God's Church and People, (Chap. 1.) And against the Jews and Israelites, in regard of their Idolatry, (Chap. 2.) Against their Violence, (Chapter 3.) Against their Pride, Iniquity, Inhumanity and Luxury, (Chap. 4, 5, 6.) And expressed in a threefold Type, (Chap. 7, 8, 9.)

Concluding with a Consolation from the 11th verse of the 9th Chapter to the End.



OBADIAH.

** HE Name Obadiah, fignifies God's Servant; who prophefy'd about fix hundred Years before the coming of Jesus Christ; as some write; while others think he was Cotemporary with Amos.

The Prophet Obadiah in this his Chapter, complaineth of the want of Charity in the Edomites, towards the Israelites, who were their Brethren, and near Relations by original Descent; for the Idumeans came of Esau, who is Edom, and the Israelites descended from Jacob his own Brother. Yet they always proved mortal Enemies to the Israelites, infomuch, that they not only vexed them with fundry kinds of Cruelties, but they also stirred others to rife up against them, and caused the People of Ifrael to fuffer great Misery and Affliction. And when these Edomites were in their greatest Prosperity, and behaved themselves in the most insulting Manner over Israel, the Lord raised up this Prophet to comfort them. In executing his Commission he told them, that God had now determined to destroy their Adversaries, and to send them fuch as should work out a Deliverance for them.

In the first Verse it is revealed, that the Lord will raise

up the Heathen to be a Destruction to the Edomites, and that because they were Enemies to the Church of God, as it is in the 10th Verse.

These Edomites were complained of for their notorious lack of Charity, or rather for their extreme Cruelty to their Brethren. They joined with their Enemies; they rejoyced when they were brought even to Destruction, and gladly shared in their Spoil. They joined with Nebuchadnezzar against them, whereas they should have pitied and holpen them; but faith the Text, For thy Violence against thy Brother Facob, Shame shall cover thee, and thou shalt be cut off for ever. So again, he made the House of Jacob a Fire, and the House of Joseph a Flame, and fet the Edomites between them, as Stubble to be devoured, ' and there shall be no Remnant of the House of · Efau, for the Lord hath spoken it.' Yet the Lord had a care to preserve his Church, and to restore it, and to fet up the Kingdom of the Messiah, which he had promifed here; so he setteth forth how the Church shall profper, and be enlarged, and have great Poffessions under the Messiah, whom the Prophet calleth Lord, as the chief Head of his Church.

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Note, This Prophet doth first terrify, then dehort, and in the End doth comfort.

He lived 600 Years before Christ, in the Time of the Captivity of Babylon. There were near 300 Years distance of Time between this Prophet, and his Predecessor Chadiah, Chamberlain of Ahab's Houshold, who hid the Lord's Prophets by 50 in a Cave, and was one of those 7000, that had not bowed the Knee to Baal.

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HE Name Jonah signissieth a Dove; and especially representeth Christ in his Name; for Christ was that gracious and innocent Dove, who hath made evident to Man his singular Mercy and Clemency, without any Appear-

ance of Gall and Bitterness. And in his Afflictions, as Jonab thrust himself into a Sea of Calamity, and there was swallowed up of a Whale, which might well be resembled to the Grave: So Christ our Saviour was cast into the Sea of Association, into the Miseries and Calamities of this World, and after that was thrust into the Jaws of Death, and the Grave; where (as Jonab diring the Whale's Belly) he lay three Days, and then rose the Earth being unable any longer to contain his biested Body.

The Lord gave the Prophet Jonah an express Charge (after he had for some Time prophesy'd in Israel) to go and preach to the People of Nineveh, that great City, the glory of the Earth for its Magnissience, and to denounce

his Judgments against it.

It was the chief City of the Assyrians, compleated by Ninus, and was equalled by none in the World for the Number of its Inhabitants: For the Lord, seeing the Obstinacy of the Israelites, that by his Mercies and Judgments, which were daily in their View, and that by the preaching

of his Prophets, tho' never fo frequent and fervent, little or no Impression could be made to their Reformation, sent this Prophet to the Gentiles, that they might be an exemplary Means to provoke them to Repentance, or at least make them inexcusable But such was Jonah's Imbecillity, that he did not promptly follow the Lord's Commands, but gave Place to his own Reason, thinking he should nothing prevail among a foreign, heathenish, and idolatrous People, who were Strangers to God and himself; seeing he could do little Good amongst his Country-men in Israel: And therefore instead of going to Nineveh, he shipped himself off for Tarshish. But the Lord, who is the supreme Governour over Sea and Land, fends out after him, even a great Wind, and a mighty Tempest, which raised the Sea, and rolled the Waves, and rocked the Ship, and rouzed up the fleepy Jonah. But he finds no Rest in the Ship, nor the Ship any Safety, neither did the Sea enjoy any Calm in itselt, 'till such Time as the Mariners had thrown Jonah over-board to appeale it. Thus was Jonah chastised of the Lord, yet the divine Providence was still over him; and tho' for his Sin, he was cast out, yet he was not intirely cast off by the Lord his Creator: For he fent a Whale, that swallowed him up alive, and being in the Whale's Belly, he thought of his Sin, in difobeying of the Lord's Command, and cryed to the Lord, as it were, being between Hope and Despair. Yet in the End, his Faith got the Victory, fo that the Lord caused the Fish to cast him up upon the dry Land. And being thus preserved, and by the Almighty Power delivered, he had the fecond Time the same Charge laid upon him, saying, · Arise, go, preach to Nineveb that great City.' the Prophet Jonah had no sooner heard, but in Obedience to the Lord's Command, he arose (faith the Text) and went.

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Nineveh was a noble and splendid City, of three Days Journey in Length, containing in Circuit about forty eight Miles, as Historians set forth, and had one thousand five hundred Towers in it; and so very Populous it was, that at that Time, there was computed in it, one hundred and twenty thousand Children. Jonah travelled along the Streets one Day's Journey, faying, 'Yet forty Days, and Nineveh shall be destroyed.' He declared that he was a Prophet fent to them from the Lord, to denounce his Judgment against them, if they repented not; and willed them earnestly to call to God for Mercy. Thus he continued preaching, until the People were converted; for they entertained his Doctrine with much Surprize, and Fear, and Trembling, and proclaimed a Fast from the greatest to the smallest. The King-arose from his Throne, laid aside his Robes from him, and covered himself with Sackcloth. commanding all his Subjects to do the like; and that neither Man nor Beast should taste any Food, 'till they had cryed to the Lord for Mercy; not that the dumb Beafts had finned, or could repent, but that by their Example Man might be aftonished, when he considered, that for his Sin the Anger of God hanged over all the Creatures.

The Lord seeing the People's Repentance, turned away his Wrath, and spared their City; their Repentance was sincere, the Fruits whereof proceeded from a lively Faith, which the Lord had planted in them, by the earnest Preaching of the Prophet.

Jonah, at first, was troubled at this unexpected turn of Providence, thinking hereby, that he should be taken for a false Prophet, and so the Name of God which he had preached, would be blasphemed; as if the Prophets were sent forth to denounce the Lord's Judgments in vain. But the Lord reproved him, as if he should say, wilt thou be

Judge, when I do great Things for my Glory? This Doubt caused him to go out of the City on the East-side, and there he built him a Booth, God caused also a Gourd to grow over him, to shade him from the Heat of the Sun: But the next Morning a Worm had so gnawed it at the Root, that it withered and perished. Then the Eastern Winds, and the Heat of the piercing Sun-beams beat so powerfully upon Jonah's Head, that they made him saint. And when he was sore grieved for the Loss of his Gourd, God reproved him, saying, 'Dost thou do well to be angry for the Gourd? Thou hast had Pity on that, for which thou hast not laboured, nor madest it grow; which came up in a Night, and perished in a Night: And should not I spare Nineveh, that great City, wherein are six score thousand Persons, which cannot discern between

This declareth the great Inconveniencies, whereinto the Servants of God are apt to fall, when they give Place to their own Affections, and do not in all Things willingly fubmit to the Lord. Here we ought to know, that the Word of God spoken, 'Yet forty Days, and Nineveh shall 'be destroy'd,' was conditionally spoken, That, if they did not repent in that Space, and turn to the Lord, then assured to they should parish

redly they should perish.

their right Hand and their left.'

Here, in this Book, more particular Observations are also set forth in the two Callings of Jonah: First, The Manner, in Chap. 1. the Effect in his Prayer, Chap. 2.

In the Second is expressed, his Sermon to the Ninevites, with their Repentance, Chap. 3. And the Effect of their Repentance, Chap. 4.

That Whale which had devoured Jonah, in three Days and three Nights, swam with him to the Euxine Sea, and

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we the there difgorged him upon the Shore, which was fix hundred Miles from goppa, where he first took Ship. From thence he went to Nineveh, which, by Computation, is eight hundred Miles further: And then, according to the Power committed to him, he preached Repentance to the Ninevites. See Josephus, his Antiquities, Book the 9th.

Christ expounded Jonah's lying for three Days in the Whale's Belly, to be a Sign of his own Burial and lying in

the Earth.

The Death of the Saviour was to him a Means of his Burial, so the casting out of Jonah into the Sea by the Martiners, was the Means whereby he lay three Days and three Nights in the Belly of the Whale. Jonah is willingly drowned here; Christ also there died willingly, and yielded up his Ghost, tho' none could take it from him.

Jonah alone must suffer to save the rest of the Ship:

Christ alone did tread the Wine-press; and Christ doth die alone to stay his Father's Wrath, and to save all his Elect.

But here is this material Difference to be observ'd, viz, That Jonab, when he suffered, was alone in all the Fault; but the holy Jesus, when he suffered, was only without all Fault.

Jonah was in the Fish's Belly, so was Christ in the Grave. Jonah came forth from thence, so did our Lord rise again. His rising doth bring our rising; his Resurrection is the Cause of ours.

We have all, with Jonah, fled from our Duty, which we owe unto our Lord and Maker, and have lain long in the Belly of Sin; and Satan is desirous to swallow us into

Hell. Let us implore the Lord to free us from that Enemy, and to convey us fafely into his Kingdom.

It is a nice Observation of St. Jerom, upon this Prophet's Case in the Belly of the Fish, That where Destruction was imagin'd and expected, Preservation is provided in its Stead. And another of the Fathers says very aptly to this Purpose; Do the Divine Ears wait for the external Sound of the Voice?' If so; then how could Jonah's Prayer make its Way up into God's heavenly Presence, through the Disadvantages he lay under, in the Whale's Belly, where he was like to be stifled with the Bowels of that huge devouring Monster, and cover'd with the vast Weight of raging Waters! But his Prayer was mental conceived in his Thoughts, during his melancholy Confinement, and written down by him, after he was vomited up again safe on the Shore.

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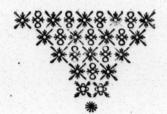
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MICAH.

The Name Micah signifies humble, or lowly. It was held in great Estimation, because he was the first that named the Country, where our Saviour Christ should be born, eight hundred Years before his Nativity in Bethle-

bem.

This Prophet setteth forth the Destruction of Judah and Jerusalem, and the Cause thereof. First, He reprove the Malice and Obstinacy of the People, and their Contempt of God's Word as also their Idolatry. He noteth the Cruelty of the Princes and Governours, and the Abuses of the salse Prophets, receiving the Idolatry of Jeroboam, and thereby infesting Jerusalem with horrible Superstition.

He also prophesy'd against his own Country where he was born, and that was Mareshab, a City of udah, which signifieth an Heritage, and saith, that God would send an

Heir to possess it.

The Prophet also threatneth Misery against the Wanton, who execute their wicked Devices in the Night, work-

ing Mischief on their Beds.

He declares also, what Prophet the People do commonly delight in; namely, such as tell them smooth Things, and flatter them with pleasant Tales; but they cannot away with the teaching of the Lord's Prophets, imagining

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themselves qualified to prescribe Instructions to them. He condemns the Princes and mighty ones for felling Justice, for hating the Good and loving the Evil; and for oppref-He condemns them, not only of Covetousfing the Poor. ness, Theft, and Murder, but compareth them even to greedy Wolves, Lions, and most cruel Beasts.

I he Prophets were highly reproved for their Covetoufness, and Simony; the Priests teaching for Hire, and the Prophets prophefying for Money, abusing the Name of the Lord, as if they were God's People, which was a spe-

cious Pretence to cloke their Hypocrify.

In the fourth Chapter he manifesteth, that Christ shall come, and demonstrates, that there is no true Church, but where the People are taught by the Word of God, and by the divine Threatnings and Corrections; and he tells them withal, that God will bring the People into Subjection, which are in the utmost Corners of the World.

In the fifth Chapter is fet forth to us the Destruction of Jerusalem, and that the Rulers thereof should be smitten with much Contempt. And, tho' the Village of Bethlehem was esteemed a small and inconsiderable Place, yet the Lord would raise a Captain and Governour from thence. whose Kingdom should be stable and everlasting, (meaning our Lord Christ.)

In the fixth Chapter, he taketh the Rock and high Mountains to witness against the Obstinacy of the People, in contempt of the Lord's great Mercies vouchfafed to Then he calls the People to the Observation of them. the fecond Table of the Law of God, which he epitomifes into three Particulars, To do justly, to love Mercy, and

to walk humbly with God.

In the last Chapter, the Prophet takes upon him to represent the Person of the Earth, which complains, that ing vil fur ly for De

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all her Fruits are gone, and that she has nothing valuable left to her; as if there were now no godly Man remaining; but all were linked together to do that which is evil; all were conspiring to do Mischief. And then his further Direction was, that the only Remedy of the Godly in such Times, is to repair to the Lord for Succour; for he will shew himself a Deliverer to his Church, and a Destroyer of those, that are his own and her Enemies.

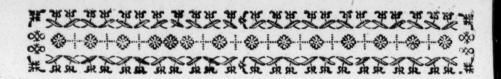
In the 14th Verse of this Chapter, the Prophet prayeth to God to be merciful unto his Church, when they should be scattered abroad in solitary Places. And in the 15th Verse, the Lord promised to be favourable again unto his People, as he had been aforetime. And the Church, in the last Verse, is affured, that God will in saft confirm the Truth of his merciful Promises, which he had made of old to Abraham, and to all that should apprehend the Promise by Faith.

Here we may note, that his Prophet Micah was not the Person that resisted Ahab, and all his false Prophets (1 Kings 22. 8.) For the zealous Prophet there meant, was called Micaiah, neither was there any Thing farther of him upon Record.

The SUMMARY.

The Prophefy of Micab contains five Sermons, as, namely,

- 1. I breatnings against the whole Kingdom, 1, and 2.
- 2. Threatnings against the Magistrates, Chap. 3.
- 3. A Confolation in God, and the Messiah, Chap. 4, and 5.
- 4. An expostulating Memorial, Chap. 6.
- 5. A Confolation, Chap. 7.



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NAHUM.

** AHUM fignifieth a Comforter. As the ten

N Tribes were dispersed, captivated, and most
barbarously used by the Assirant, whose Metropolis was then called Nineveh, but now Ni-

nus, this holy Prophet was fent to administer Consolation to his Country-men, by giving them to understand, that God had decreed to take a severe Revenge upon their cruel Persecutors, who sought to root out, both their Religion and their Name, from off the Face of the Earth. Nor was it a small Matter of Comfort, both to them that were enslaved in Assiria, and to the Remnant under Hezekiah, then King over the Tribes of Benjamin and Judah, who were beset with the same inveterate Enemies, to hear, that the Assirians themselves should be captivated by the Chaldeans,

He is called the Elkosbite, or Elkosbean, because (as St. Jerom thinks) Elkosbeus the Prophet was his Father; and they both belonged to the little Village of Elkosb in Galilee, very much ruined in his Time, but yet well known to the Jews, who inhabited those Parts of the Country.

This Prophet lived feven hundred and fifty Years before our Lord's Coming in the Flesh.

In this Book of Nahum is fet forth the Vision or Revelation, which the Lord commanded him to write concerning the Ninevites. For as the People of Nineveh,

at the Preaching of the Prophet Jonah, shewed themfelves prompt, and willing to receive the Word of God, by their fasting and turning to the Lord; fo after a certain Time, giving themselves to Worldliness, and a Desire of enlarging their Dominions, by encroaching upon their quiet Neighbours, they cast off the Care of Religion, and fell from God; and this provoked his just Judgments against them. Now this holy Prophet was sent to declare how dangerous a Thing it is, First, To resolve to live in the Fear of the Lord, and then immediately to fall from it again. For tho' the Lord be flow to Anger, yet he is great in Power, and will not clear the Wicked. And if all Creatures be at God's Command, and none of them be able to refift his Wrath, shall poor vain Man flatter himfelf, and think to escape his Fury, when he, by his incorrigible Wickedness, will still go on to provoke him to Anger!

The first Chapter setteth forth the Ninevites, their Destruction, in that it was grown full of Wickedness; and might be compared to an Harlot, who by her Beauty and Subtilty, enticeth young Men, and bringeth them to Destruction. The Lord's Hand was so turned against them, that they and their City were destroyed by the Chaldeans; and Merodach-Baladan, King of Babylon, or, as some think, Nebuchadnezzar, enjoyed the Empire of the Assyrians. Yet the Lord, for the Care that he had of his Church, shewed them by this Prophet, that this Destruction of his Enemies should redound to their Consolation.

The SUMMARY.

This Prophet threatned Destruction to the Affyrians, as,

- 1. Propounded, in the first Chapter.
- 2. The Means, shewed in Chapter the 2d.
- 3. The Cause, which was their Sins, Chapter 3d.



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HABAKKUK,

ABAKKUK signifieth one that embraceth,

H or a Lover; for as a Nurse doth embrace or

kiss her Infant, so also this Prophet embraceth,

eth, and encourageth God's People with comfortable Doctrine, lest by the Destruction of Jerusalem (which he prophesy'd should afterwards happen by the Chaldeans) they should be driven to Desperation.

Considering the great Felicity, that happened unto the Wicked, the Prophet makes his Complaint to God, and that the Godly should lie under fore Oppression. He bewaileth, that amongst the Jews there was left no Equity, nor brotherly Love; but instead thereof, reigned Cruelty, Contention and Strife. He declareth the Pride and Tyranny of the Chaldeans, who were pussed up with their Spoils, and Victories. But he affureth the Godly of the Lord's Protection, shewing, that the Wicked can do no more than God hath appointed, though they may seem for a Time, to flatter themselves, and glory in their own Force, Power, and Wit.

In the second Chapter, this zealous Prophet setteth forth in a Vision, the Destruction of the Enemies of God, and the Comfort of the Church, which though God executenot according to Man's hasty Expectation or Wishes, yet the Issue of both will be certain at his

due Time appointed. Therefore he exhorteth the Godly to Patience, to wait the Lord's Pleasure, to stay themselves upon God by Faith, and not to trust or rely upon any worldly Things.

The Prophet also here sheweth to the Godly a Form of Prayer, wherewith they might comfort themselves; they were to pray to God, not only for Pardon for their great and known Sins, but also for their Sins of Ignorance, which they had unknowingly committed.

Teman and Paran, (in the 3d Verse) were two Places near Mount Sinai, upon which the Law was given; whereby is signify'd that his Deliverance of his People is now as ready at Hand, as it was then at the first Delivery of that gracious Law.

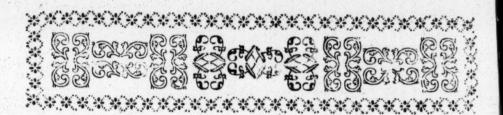
He further manifesteth unto us, that there is no Salvation to be had, but by Christ, and that to such all Things shall turn to good.

The SUMMARY.

In this Prophefy of Habakkuk is contained,

A Dialogue between God and the Prophet, as appears in Chap. 1. and 2. Then a Prayer in Chap. 3.

He began to preach a little before the Prophet Feremy, (i. e.) about 630 Years before Christ.



ZEPHANIAH.

Lord. He prophefy'd in the Days of Josiah King of Judah, and foretold the Judgments of God against Judah, and Jerusalem; that the Country should be utterly destroyed, and the Inhabitants carried away Captives by the Babylopians. For their Rebellion against God, was arrived at so great a Height, that there was no Hopes of Amendment lest apparent in any Part of their Behaviour, a general Destruction was denounced against all Things on the Face of the Earth; not that God was angry with these dumb Creatures: But because Man was so wicked, for whose Cause they were created, that God maketh them to take Part of the Punishment with him.

Yet he comforteth the Godly by prophefying their Return and Happiness; manifesting to them the Revenge that God would take upon their Enemies; and this was intended to assure them, that the Lord had a continual Care over them. Also he exhorteth the Godly to Patience, and to wait for the Promise of God made to Abraham; whereby in the End they should be gathered

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unto him, and be esteemed his People, and his peculiar Children.

The SUMMARY.

In this Prophefy of Zephaniah are contained three Sermons;

- 1. A Commination, Chap. 1.
- 2. An Exhortation, laid down in Chap. 2.
- 3. A Mixture, having in it both Commination, and Confolation in the third Chapter.

An useful Admonition.

Jesus Christ is prophesy'd of by most of the Prophets. As in Abraham's Time he was promised, Genesis 12.3. Gen. 22.13. Also in Numbers 24.17. In Deut. at large, Chap. 18.15.19. So likewise in 1 Sam. 2.10. 2 Sam 7. 1 Chorn. 17. a King of the House of David,

It was prophefy'd, that he should be born in Bethlehem, Miach 5. 2 of a Virgin, Isaiah 7. 14. That he should be a Prince of Peace, Isa. 9. 6. so Isa. 11. 5. despised, 52. 53. That he should be most lowly, Zech. 9. 9. His Death is also prophefy'd, 12. 10. And by the Pfalmist 22. 16. and 41. 9. Isa. 53. 70. 12. His Burial also prophefy'd, and Resurrection, Psal. 16. 10. Psal. 2. 7. Isa. 53. 4. 49. 6.

All this and much more is represented and set forth to us in the Old Testament: And all is suffilled in the New, as at large we may read in Matth 1. 1. Matth 9. 27. Matth. 12. 23. Matth. 21. 9. 15. Matth. 15. 20. and in several other Places of the Gospel.



HAGGAI.

4* * * * * * H E Name Haggai denotes a Priest celebrating the Feast of the Lord. He prophesy'd about 520 Years before Christ. # (*) * (*) * Haggai, together with Zechariah and Malachi, were fent by the Lord after the feventy Years of Captivity, foretold by the Prophet Jeremiah, were expired, to comfort the People of the Jews; and to encourage them to hasten the Building of the Temple, which was a Figure of the spiritual Temple, and Church of God, whose Perfection and Excellency stood in Jesus Christ. Yet they were flack in their Work, preferring their own private Gain, in toiling for Wealth, and building for themselves fair Houses, before the sacred Temple, which was for the Glory of God. They were unapt and dull in the Service of the Lord, which manifesteth that Men are not apt to obey God's Word, or his Messengers, before the Lord doth reform their Hearts, and give They pretended, that the Time was them new Spirits. not yet come, or that it was Time enough, and therefore the Lord reproved them by fending a devouring Famine amongst them.

The Prophet reproved them, faying, 'Is it Time for you to dwell in your cieled Houses, and the House of the

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Lord lie waste? Go up to the Mountains, and bring Wood, and build the House, &c. So they were afraid, in the Presence of the Lord, and set upon the Work. Now the chief Managers in the Work, were Zerubbabel and Jehosbuah; and by their Example the Hearts of others were stirred up to put forward the Work.

And the Lord promised, that although the House seemed nothing so sumptuous or magnificent as that which Solomon had built, yet if they would wait with Patience, the Time should come, when he would make it far more glorious, meaning of that spiritual Temple that should come, i. e. of Jejus Christ the Son of God, whom all ought to look for and desire: The Glory of which Temple did not stand in material Furniture, but in spiritual.

In the Time of their Work, the Prophet exhorteth the People to Patience, tho' a Famine was upon them, and to abide till the Harvest, and then they should see God's Blessings. He plainly declared also, that there should be no let or Hindrance, when the Lord would be pleased to essentially the sounderful Restitution of his Church.

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The SUMMARY.

This Prophet doth exhort to the Building of the Tem-

And comforts them, especially with the Promise of the Kingdom of Christ.





ZECHARIAH.



※多分類 ECHARIAH doth denote a Man. ** that remembreth the Lord. He was the Son of Barachiah, but was not that Zachariah, whereof Mention is made in 2 Chronicles 英麗神學 发发 24. 20. who was the Son of Feboida, that was killed by King Joalh.

These two Prophets Haggai and Zechariah, prophesy'd together in Jerufalem, in the second Year of Darius. this Zechariah was fent two Months after Haggai had begun to prophefy there, being fent by the Lord to be a Help to him, and to confirm him in the same Doctrine.

Zechariah exhorted the People to Repentance, adding the Promise of our Saviour, and declaring, that he would turn unto them, that would turn unto him. structeth the People, that they should avoid the Wickedness of their Fathers; putting them in Remembrance, for what Cause God had so punished them in former Days, But he comforteth them, if they would unfeignedly repent; for that then God would be merciful unto them, and so affist them in their Enterprizes; that their Enemies should be driven back, and that he would fill them with all Plen-He also manifested to them, that the Lord will be a Wall of Fire about his Church, and that he will be the Glory in the Midst of her.

In this first Chapter also, the Lord is compared to a King, who is the chief among the rest of the Horse-men. And in the twelfth Verse Christ the Mediator prayeth for the Salvation of his Church, which was now troubled, wher festin Han him

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ZECHARIAH. 189

when all the Countries round about were at rest; manifesting, that when Help is expedient, the Lord will be at Hand; so that in him the Church shall be defended, and in him they shall have the full Felicity of Glory.

In the third Chapter is fet forth, a Prophecy of Christ, and of his Kingdom, and of Christ's speaking to God as the Mediator of his Church, that he would rebuke Satan.

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Afterwards he prophesies of the restoring of Judah and Jerusalem, and sets forth a Prophecy of our Saviour Jesus Christ, and of his Kingdom; therein shewing, that the Faithful have not only War with Flesh and Blood, but also with Satan, and with spiritual Wickedness; but that through Christ, they shall overcome.

Then the Prophet fetteth forth the Vision of the golden Candlesticks, and the Exposition of the Light thereof, which, by the Spirit of God, never faileth. The Vision of this was designed to confirm the Faithful; that the Lord hath sufficient Power to continue his Graces without the Help of Man. Describing also the Adversary's Power, in hindering the Building of the Temple; and yet for all their Power, that Zerubabbel should lay the highest Stone thereof, and go forward therein, to the great Rejoicing of the Godly.

The Prophet also prophesieth of Christ, that he should be both King and Priest, by the Crowns that were set upon the Head of Joshua, to signify that all Power was given to Christ, both Spiritual and Temporal. And that he should come humbly, in a mean Manner, riding upon an Ass: So that the' he might not be glorious in the Eyes of Men, yet he should have all Power to deliver his People.

And as for the People, that were led captive, by the Providence of God, they shall return to Jerusalem: It being most certain, that God will ever accomplish his Pro-

ZECHARIAH. 1190

mife. But after that they had re-edify'd the Temple of the Lord, they should not be suffered to live at Rest and Quietness, but his People were to have many Afflictions and Temptations, for the Tryal of their Patience, and the

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approving of their Faith.

But the Lord armeth the Godly against them all, manifesting his Power and Care over his Church; whereas the Hypocrites flee at Troubles, and cannot stand the Tryal; for Idolatry and Superstition shall be abolished in the End, and there shall be one God, one Faith, and one Religion; and the new Jerusalem shall be seen through all the World.

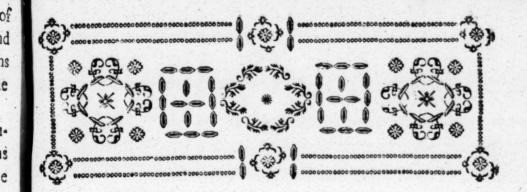
The Return of the People out of Captivity, was a Figure of that true Deliverance, which all the Faithful should obtain from Death and Sin, by our Saviour Jesus Christ.

The SUMMARY.

In this Book are Types and Visions, both hortatory to all. (Chap. 1, 2, 3.) but chiefly monitory, (Chap. 5, 6.) And confolatory, (Chap. 6.) As also Sermons doctrinal, of Things present about the Service of God, (Chap. 7, 8) And prophetical, of Things that concern Christ's Incarnation, (Chap. 9, 10.) And his Passion, as in the 11, 12, and 13 Chapters.

An Instruction for the better understanding of the Prophets. As often as the Prophets speak of the Tribes of Israel, they use these Names, Viz. Ifrael, Samaria, Ephraim, Jo-Seph, Bethel, and Bethaven, as being the Names of the Kingdom of Israel.

But to the Kingdom of Judah, these Names are attributed, Viz Judah, Jerusalem, Benjamin, the House of David. But when the Prophets join these two Kingdoms together, they call them by the Names of Jacob and Ifrael.



MALACHI

Some ALACHI signifieth my Angel, or my Messel of Messel of fenger: he prophesy'd so comfortably: As shewing that he was a Messel of God, and an Angel sent, principally to declare the Coming of Christ, and of Saint John the Baptist his Harbinger, or Fore-runner.

This Prophet was the last of the three, which the Lord raised up to comfort his Church, after the Captivity, so that after him there were no more, until John Baptist was sent. He confirmed the Doctrine, that the two former Prophets had declared. First he reproveth the Hypocrify of the Jews, in that they were manifest Offenders, and yet seemed to justify themselves; he condemneth the Priests, chiefly because they should have reproved others for their Hypocrify, and he blamed them severely in that they thought any Sort of Sacrifice to be sufficient, and did not examine whether it were according to the Law, or not.

The Sin of Hypocrify reigned most obstinately among the People, and yet they would feem to justify themselves.

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The Priests were also reprimanded, because they had no Care of serving God aright, but seduced the People from the true Notion of divine Worship. He reproved also such as married Wives of a strange Religion, and

withal denounces a Punishment against that Sin.

He reproveth the Distrustfulness and Infidelity of those People, who thought it in vain to ferve God, feeing the Proud, and the Wicked prospered, and they themselves were cast down, herein blaspheming the Lord, by unjustly conceiving that he had no respect to those that served him, but that the Wicked were in his Favour as much as the Godly. This proceeded from the Want of Patience and fedate Consideration. For if they saw not God's Help ever present to defend them, they would straightway murmur, which was a main Sign of their base Ingratitude, and proved, that they had foon forgotten their former great Deliverances. Notwithstanding, for the Comfort of the Body, the Prophet declareth, that God would not forget his Promife made to their Fathers, but that he would fend Jesus Christ his Messenger, in whom the Covenant should be accomplished, whose Coming should be terrible to the Wicked, but Joy to the Godly. He declareth John Baptist to be the Messenger of the Lord, whose Office was to join the People together in the Unity of Faith. He also pronounces God's Judgments against fuch, as should refuse to receive the Lord Christ.

Now this Prophet of the glorious Gospel, for his Zeal in restoring of Religion, is compared to the great E-lijah, who was the warmest, and most active of all the

old Prophets.

In this last Chapter, Malachi prophesy'd of God's Judg-

ments against the Wicked, who would not receive Christ, who with his healing Wings and lightsome Beams of his Grace, should lighten and comfort his Church.

The Summary of Malachi.

This Prophet first chides the ews for their Persidiousness in the Service of God, (Chap. 1.)

And for Pollution of Marriage, and for Blasphemies, (Chap. 2.)

Then he comforts them up in the Promise of Christ, (Chap. 3)

And of his Fore-runner, (Chap. 40.)

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The Conclusion of the Old Testament.

Here we may take a brief Survey of the Bleffings of God manifested to the Jews. He saved Noah from the Flood, and Abraham from the Chaldeans; he brought them out of Egypt through the Red Sea; he led them in the Wilderness, and gave them Water from the Rocks. Their Garments waxed not old for the Space of forty Years. And he gave them sair and large Possessions, even of one and thirty Kingdoms. He sent continually his Prophets, who instructed them in the Fear of God, and guided them to the Knowledge of the true Religion, whom yet they slew, and persecuted. Nay at the last, God sent his only begotten Son Christ Jesus amongst them, to be the Physician both of the Bodies and Souls, whom they also most cruelly persecuted, and put to Death, as will appear in the History of the New Testament.

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New Evangelical History

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HOLY SCRIPTURE.

PART II.

Containing an Account of the

LIFE and TRAVELS

OF OUR

BLESSED SAVIOUR

AND HIS

APOSTLES.

With a Summary of the

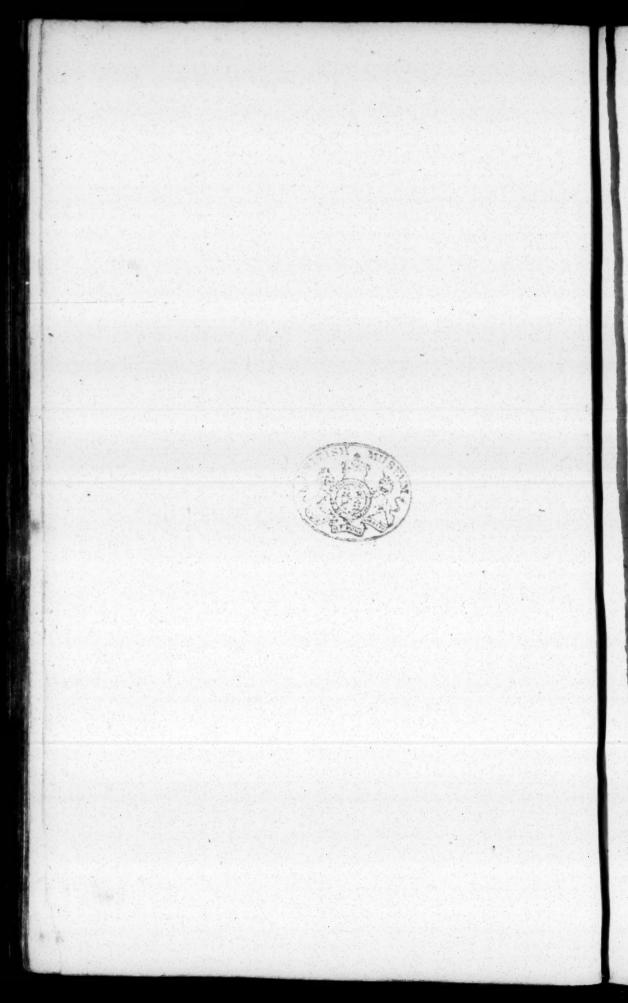
MATTER, DOCTRINE, SCOPE, and Divine
AUTHORITY of all the

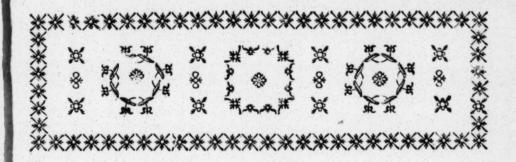
E P I S T L E S.

And the Explanation of several chief Heads in that mysterious Book of St. John's REVELATION.

The whole being an useful GUIDE to such, as Desire to read the NEW TESTAMENT to their spiritual Comfort and Advantage.

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THE

INTRODUCTION.

Thistory, such as is set down in the four Evangelists, and the Acts of the Apostles.

2. Doctrine, as in the Epistles, and some other Parts.

3. Prophecies, as in the Revelation.

Saint Matthew treats of the Person of Christ, his Birth and Education; his Office, and the Execution thereof; confirming his Doctrine by Miracles, reproving the Pharisees, and prophesying the Destruction of Jerusalem. Also he describes him in his facerdotal Office, in his Passion and Sacrifice for the Sins of the World.

Saint Mark treats of the Life of Christ, and of his Forerunner; of the Lord's Transfiguration, of his Disputation in the holy City; of the Passion; of the Things that went before it; of the Manner and Consequences of it; his Burial, Resurrection, and Ascension.

4 INTRODUCTION.

Saint Luke treats of the Life of Christ, of his Conception, his Birth and Education; of his Preaching the Gospel, and how he executed it by Teaching, and by Miracles Also he gives an Account of the twelve Apostles, whom the Lord called and instructed, and sent forth with Power, and of the other seventy Disciples. He writes also very fully of his Death, and the Antecedents, Manner, and Consequences thereof.

Saint John treats also of the Person of Christ, and of his Office; of his Miracles, of his Coming to Jerusalem, and of his Abode there; his Disputation there; his Departure thence: Of the Celebration of the true Passover; of what went before his Death; of his Speeches monitory, consolatory, and supplicatory: Of the Manner of his Death and Passon, of the Consequences of it; of his Appearance to his Disciples, and his conversing in Judea.

The Acts do contain an History generally of all the Apostles; of their assembling together; of their Gitts and Sayings; particularly of St. Peter's Imprisonment and Deliverance; of St. Paul and his Travels, Fatigues, Hazards and Sufferings, in labouring to propagate the Gospel among the Gentile World.

The Gospel is stilled Grace, as being accompanied with Power and Grace, enabling us to yield Obedience to Jesus Christ, Galat. 5. 4. Rom. 5. 21.

The Law was weak, compared with the Gospel; it was not able to effect what the Gospel hath done, Galat. 3. 21. Rom. 7. 5 8.

Their Law was a Yoke, which they were not able to bear: The Precepts of Christian Religion under the Gospel, far exceed those of the Jews. It fully shews us our Duty to God and Man, as founded upon infallible Rea-

fon, and giving most incomparable Rules: It demonstrates the Things, that are good in themselves; and proves, that the Practice of them will make us both virtuous and happy.

The Gospel we own to be a State of Liberty and Freedom; it gives us Assurance of Pardon upon gentle Terms,

upon our true Repentance and fincere Obedience.

Jefus Christ hath purchased Pardon for us by his Merits, sealed it by his Blood, assured it to us by his Refurrection, and his Intercession; proclaimed it to the World by his Messengers, and hath given us Signs of it by his holy Spirit, and by his holy Sacraments. And he inviting us to come in unto him, no Shadows are now left for our Fears, Rom. 5. 8, 9, 10.

The Gospel of Jesus Christ gives us Assurance of Pardon, upon Terms, that are gentle, and reasonable; nay, God doth beseech us to be reconciled to him upon those

easy and moderate Terms.

The Jews from their Sacrifices had Hopes of Pardon; but they were faint Hopes, compared with those

under the Gospel.

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Christ our Saviour is sacrificed for us: He was the Lamb of God, who took away the Sins of the World. A Sacrifice which the Lord provided and accepted. The Blood, which our Saviour shed, speaks better Things, than the Blood of legal Sacrifices; yea, better by far than the Sacrifice which Abel offered up. This Sacrifice is of sufficient Value and Virtue to procure Pardon to all Mankind; and is not confined to any certain Place, as the legal Sacrifice was.

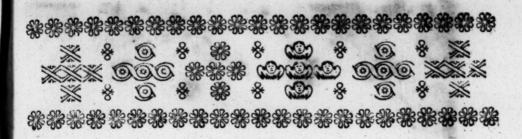
Here we may conceive great Grounds of Comfort. If God looked upon us thus, when we were his Enemies; if then he gave us his Son to Death to ransome us, to

6 INTRODUCTION.

restore us to favour; He could not assuredly abandon us now to Destruction. It was intirely God's Mercy, which provided this Remedy for us. Jesus Christ stooped low for our Salvation; he descended from being equal with God, to the Likeness of Man, and even to that of a Servant; from Life to Death, and from immense Glory to temporal Shame, to procure a most glorious Inheritance for us. How greatly then are we all concerned in his Sufferings, and in the Benefits of his Death!

We expect our Pardon upon the Account of his Merit and Satisfaction; and we hope for an Eternal Inheritance upon the Account of his Death: How ought we all to have an ardent Love to God, and to our bleffed Saviour, for those unspeakable Mercies shewed to us lost Creatures.





THE

New Evangelical History

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NEW TESTAMENT.

N this facred Book, called the New Testament, is included the Gospel, which is a Message of glad Tidings unto all Sorts of People.

The former Book was called the Old Teflament, this the New; and both of them do agree in teaching us to know one God, to embrace one Faith, and to maintain, support, and cleave to one Church. But they differ as touching their Publication; for the Law was published with Terror, but the Gospel with Joy; the Fruit of the Law is Death, but the Fruit of the Gospel is Life; in the Law their Altar was made of Stone, but in the Gospel our Altar is the Cross of Christ Jesus. In the Law they used to facrifice Beasts, Fowls, Calves, &c. But in the Gospel our Sacrifices must be the Calves of our Lips, even Prayer, and Thanksgiving

In the Law their Passover was a Lamb of the Flock; but in the Gospel, our Passover is the Lamb Christ Jesus.

The Publisher also of the Law was the Man Moses; but the Publisher of the Gospel was God and Man, Jesus Christ.

The Law foretold (as we have heard) the Coming of Jesus Christ in the Flesh, as many of the holy Prophets prophesied of him; but the Teachers of the Gospel do foretel his coming in Glory.

The Writers of the Gospel are four, Matthew, Mark, Luke and John: and the Subject of their Writings, in Effect, is but as one. Therefore I shall, for Brevity's Sake, compose the History of Christ out of them together, wherein we shall take Notice of his Birth, Life, Death, Resur-

rection and Ascension.

These four Writers are also stilled the Holy Evangelists, so called, because their Work contains the joyful Tidings of Salvation to all that believe. And the Apostles were the twelve chosen Disciples of our blessed Saviour Jesus Christ, and especially commission'd by him to preach the

Gospel to every Creature.

Saint Matthew, by Profession, was a Publican, one of those Jews, who, in the Name of the Romans, did gather up the Taxes and Tolls imposed upon the People, Mat. 9.9. His other Name was Levi, as we may read Mark 2. 14. and Luke 5 27. Our Lord call'd him when he was sitting at the Receipt of Custom; i.e. the Toll-Booth, or Custom-house; when perhaps he was practising the Height of Extortion, according to the Custom of his hated Profession.

Saint Mark was a Disciple of St. Peter; from whom he had learned the Ass of our Saviour Jesus Christ.

Saint Luke was a Physician of Antioch, and a Companion of St. Paul in his Troubles and Travels. He wrote the Gospel, as he heard it from Paul and others.

Saint John was the intirely beloved Disciple of Jesus Christ, who wrote both as an Eye-witness, and an Earwitness of that, which Christ had said and done.



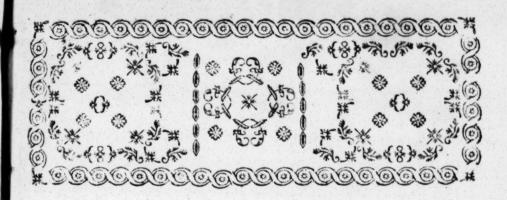
S' LUKE 15 Verse 13

the Prodigal Son goes into a far lountry and wastes his Substance in Riots & Excesses.



* OOCHOO *

St LUKE 15 Verse 14.
the Prodigal Son in his Extremity is Sent to feed Swine.



The GOSPELS.

Coming of our Saviour Christ into the World; that he descended from Abraham, of the Tribe of Judah, and of the Stock of David: That he was conceived by the Holy Ghost, and born of the Virgin Mary, at Bethlehem in the Land of Judea. There were two Cities called by this Name; one was in the Tribe of Zebulun, and the other was called Bethlehem Judah, or Bethlehem Ephrata, which was the Place, where our Saviour Christ was born, and signifies fruitful, or the House of Bread; a very proper Birth-place to him who was to be the living Bread. It stood upon a Hill, six Miles or thereabouts from Jerusalem, towards the South Parts. Here David was born, and so it was a Place meet for the Son of David to be born in.

Helen, the Mother of Constantine the Great, caused here to be built a most stately Church, three hundred and

thirty Years after the Nativity of Jesus Christ, and dedicated it to St. Mary the Virgin. It was a small Town, and yet most famous, by reason of the Birth of our Saviour.

Mary being derived of Marah, signifies a Person who is oppressed with Carefulness, and Grief; one, that is laid open to all Misery, press with continual Vexation, and Mourning; she was born fourteen Years before the Birth of Christ, and in the 15th Year of her Age, she brought forth her only begotten Son. Her Father's Name was Eliachim, of the House of David; and some say, that her Mother's Name was Anna.

The Angel Gabriel declared unto her the Embassy of the Conception of our Lord Jesus Christ, and that the Holy Ghost should cause her to conceive by his Almighty Power, (Luke 1.)

When the Command came forth from Augustus, that all the World should be taxed, then Joseph and Mary went from Nazareth to Bethlehem, when the time was that Mary's Deliverance drew on. (Luke 2.) And after her Delivery (which was mean, and not in Pomp) and the Accomplishment of the Law, she came again with the Babe to Nazareth, a Town in Galilee. Galilee bordered upon the Country of the Gentiles, and Christ's Conception there doth denote, that in him all Nations of the World should be blessed.

Our Lord was called Jefus at the Command of God himself, by the Angel; for he was to save his People from their Sins. While he remained at Bethlehem, thither the wise Men travelling out of the East Country, brought and presented to the Child Jesus, Gold, Frankincense, and Myrrh.

From Bethlehem (the very same Night before King Herod caused all the Infants of two Years old and under to



Christ takes Peter & the two Sons of Lebe: dee with him, to be Witneses of his Sorrow. Math. 26.36.

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be flain) Joseph and Mary, with the holy Child Jesus, fled to Hermopolis, a City in Egypt, which was 296 Miles, and from thence they after returned back again to Nazareth; which by Historians, is accounted 368 Miles.

The Offering of the Wise Men; which they brought forth out of Persia, consisted of Gold, as to a King, of Frankincense, as to a Priest; and Myrrh, as to a mortal Man. So let us offer to Christ our Saviour the Gold of Faith and heavenly Doctrine, the Frankincense of earnest Prayer, and the Myrrh of Patience in the midst of Calamity. The Star, that appeared to these learned and wise Men in the East, in the lower Region of the Air, was not one of the fixed Stars, but is thought by some to be an Angel of God, appearing in that bright Form, pointing out to them the very Place, where they might see Mary the Mother, and the Child Jesus.

As this new Star did first foreshew the Birth of Christ, that bright shining Star and eternal Light of Glory; so it foreshewed the Light of God's Word and Gospel.

Christ no fooner came into the World, but he fuffered Persecution; and that first by Herod King of the Jews, seeking his Life, and like a bloody Tyrant, he slew all that were of the Lineage of King David, and burned their Pedigrees, because he feared to be driven from his Seat and Authority by one, which (he heard) should spring from that Family. No sooner was he come into the World, but he began to be crucified for us, being forced to slee into Egypt, where he was till the Death of Herod, and afterwards to Nazareth, where he was brought up, though it was but a small Town, and of little Estimation. The Word imports to consecrate and keep, or a Crown set with Precious Stones Some derive it from Nazer, which is as much as to say separated from the use of Wine, and suf-

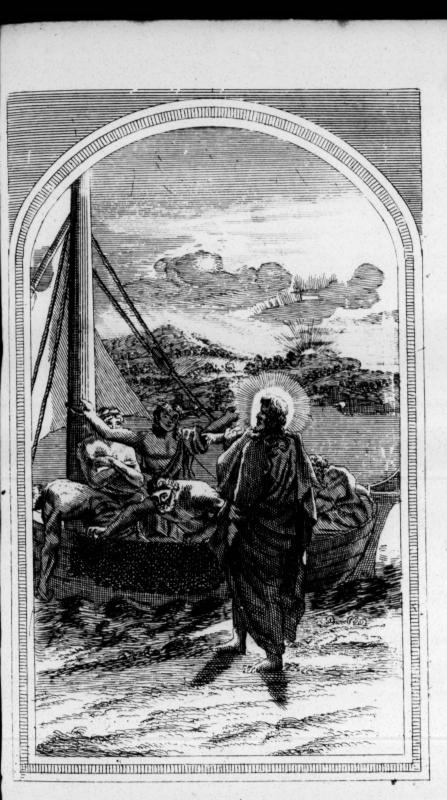
fering his Hair to be uncut, as dedicated to the Lord, therefore Christ is justly called a Nazarite. Nazareth also signifies a flourishing Plant, or Graft, or a Primrose.

He fled into Egypt, to declare unto us, that he would for sake the Jews for their Ingratitude and receive the Gentiles by calling them to him. For their Ingratitude was very great; because the Lord sent them Prophets for the eternal Welfare of their Souls, but they stoned them to Death.

John the Baptist first made his Appearance at that Time when Jesus was in Nazareth; and preached the Dostrine of Repentance, that none can come to Christ, but he must first confess his Sins, and faithfully rely upon the Merits of Jesus Christ to be freed from them. He also then baptized the People, by pointing forth the Christ, the true Messias and Saviour of the World: declaring to the People, that he baptized with Water, but Christ would baptize with Fire; that is, by his holy Spirit working in our Hearts to the Remission of Sins.

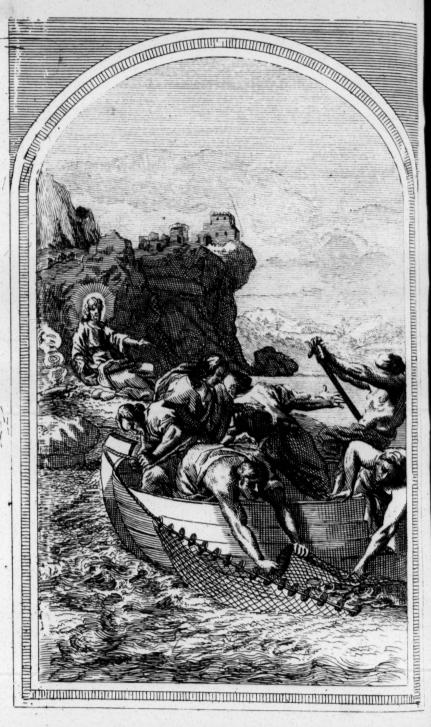
The Father of this John Baptist was Zacharias, whose Name signifieth God's Remembrance. He was a Priest of the Tribe of Aaron, and the Son of Barachias, that is, the Blessed. This Man had to Wise one Elizabeth, of the Posterity of the high Priest Aaron, and by her had this Son John. Elizabeth doth signify the Rest of God, or the Rest and Sabbath of the Lord.

Christ came to John, and was baptized of him, thereby fanctifying our Baptism in his own Person. Then was Christ's full Confecration, and authorizing to the Office of the Mediatorship shewed, even then by the Lord's own Voice This is my beloved Son; hear him. No sooner had our Lord received Baptism, but he was tempted



Jesus standing on the Shore appears to his Disciples .

who know him not . John . 21 . 4 .



Peter understanding that Christ was on the Shore leaps into the fea to come to him . John , 21 , 7 .

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of Satan all Manner of Ways; but still he overcame the Tempter, that we all through him might overcome.

Christ called to his Service poor Fishermen, and Men of mean Rank, to be his Apostles; who were no sooner called, but they left all they had, and followed him, and led his Disciples both bodily and spiritually, for the Publishing and Propagation of the Gospel, and for the Work of Salvation. He manifested unto them great Signs of Humility, Patience, Love, and Fortitude; and so he was a Light and a Pattern to them, that as he was, such would he have them to be; yet they, whom Christ called, were not all of this Condition; they were not all poor Men, but some of them were Men of wealthy Substance, as Matthew and Zaccheus, both once Publicans; some were of Rank, as Joseph of Arimathea; some learned also, as Gamaliel, Nicodemus, and Saul.

These, whom Christ called to be his Apostles and Disciples, were not only to preach the Gospel; but were likewise to bring forth in themselves Fruits of good Life.

They are termed the Salt and Light of the World; because, as Salt purgeth and preserveth, so their Doctrine ought to reprove and instruct. They were called Lights, because they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Now as our Saviour grew up, so the Virtue of his Godhead shewed itself more and more. For at twelve Years old he began to preach, and the Scribes and Phatisees were stirred up to hear his Wisdom, in that he so powerfully disputed and reasoned with them in the Temple. In this twelfth Year he went with his Parents from Nazareth to the Feast of the Passover. After he had stay'd behind at Jerusalem, and his Kindred knew it not, when they had travelled a Day's Journey, which is reputed

twenty Miles, as foon as they missed of him, they returns ed back to Ferusalem, where they found him, the third Day after, in the Temple sitting among the Doctors, and disputing with them.

Of his Travels during his Ministry, in Preaching of the Gospel, we may read at large in the four Evangelists, and of the Miracles, which he wrought in the several Places, where he preached, and taught the Gospel of the Kingdom.

He was reckoned to be fixteen Years of Age, when his supposed Father Joseph died. And he continued much with his Mother until he was one and thirty Years old, which was the first Year of his Ministry. About that Time Mary his Mother was invited to a Marriage, in Cana, a City in Galilee; and here our Saviour wrought his first Miracle, by changing the Water into Wine. This Cana signifies a Reed; so named from many such there growing.

In the thirty fecond Year of our Saviour, he and his Mother went to Capernaum, where he cast forth a Devil. This Capernaum signifies the City of Comfort and Consolation; and was such most certainly during the Time of our Saviour's abiding there, who with his Doctrine and Preaching refreshed and comforted all such as were afflicted with the Burden of their Sins. But the great Worldlings there neglected him, and slighted his Doctrine, so that he made most bitter and severe Reslections upon them.

We may take Notice of the Wickedness of the Devil, in his attempting to pervert our Saviour Christ, so as first to distrust in God, then to the Desire of Riches, and Honour, and to a vain Confidence in himself.

Christ taught the People sometimes by Parables and Si-

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Tuda, after he had betray'd his Master, went & hanged himself. math. 27.5.

militudes, at other Times more familiarly, as is at large declared in the four Evangelists. He taught sometimes mystically in Parables, because the unbelieving Jews might hear, but not understand. He healed all Kinds of Diseases; he reproved all Kinds of Vice; yet he was slandered and vilified, some saying, that he did blaspheme, others saying, that he cast forth Devils through Belzebub, the Prince of the Devils; thus they vilified and disgraced our Saviour Christ in Words.

Mary much accompanied the Lord Jefus in all his Travels, wherever he went teaching and preaching the Word. In the thirty fourth Year of his Age, when he was to sustain the Wrath of God, and the Punishment for the Sins of Man, his Mother would not even then for sake him; and when he was crucified she stood near to the Cross, with a heavy and pensive Countenance. He was accused by the Priests, condemned by Pilate, buffeted by the Soldiers, crucified with Thieves as a Malesastor, all the treacherous Ast of a salse Apostle, who played the Merchant with his Master.

it, they hired Judas to betray him to them. This Judas was one of the twelve, and had the Custody of the Bag; and being a covetous Man was choked up with a Shew of Zeal, and a Pretence of Charity, when Christ was anointed with costly Ointment. But he fold and betrayed him into the Hands of the Jews. But before he was betrayed, the Lord instituted his last Supper with the Twelve; where he foretold, that one of them should betray him. And this was the last memorable Thing, that our Saviour did, before his betraying; for suddenly after this he was

The Jews fought his Overthrow, and in order to effect

he had been a Corrupter of the People, and a Leader of them into Schism and Errors.

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Afterwards he was brought before Herod Antipas, that cruel Tyrant, who the Year before had put John the Baptist to Death. By him Christ was disdainfully handled, and was exposed to the Outrage of the Soldiers. Then he was condemned to an accursed Death upon the Cross, and to be hanged between two Thieves; and Barabbas, a Murderer, whose Name doth fignify a seditious Man, or the Son of the Multitude, was chosen by the Jews to be preserved before him. Thus was he made a Curse, that in him we may be blessed. Then they set over his Head the Accusation, or pretended Cause of his Death, This is Jesus, the King of the Jews. There his Hands and Feet were nailed, his Sides pierced with a Spear; he drank Vinegar and Gall, being as it were for a Time sorsaken of God, and utterly rejected of the World.

Christ was condemned by Pontius Pilate; the Word Pontius signifieth, cruel and inhuman, Pilate denotes a Man armed with a Roman Dart.

Thus we see, how our Saviour Jesus Christ did suffer, not for any Offence of his own (for he was immaculate) but for our Sins, which were infinite, that so he might satisfy the Lord's Justice for the same. Herein is manifested his wonderful Love towards us, in the laying down his Life for us, even when we were Enemies to him. But his Victory over Death appeared in his Resurrection, wherein we have Assurance of the Immortality both of Soul and Body hereaster; and that neither Death nor Hell shall have any Power over us, so long as we believe, that Jesus rose from the Dead, that he is the Christ, the Son of God; this is the great Article of our Faith.

In these holy Books of the four Evangelists we may

The GOSPELS.

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fee the Lord Jesus, his Life, his Doctrine, his Persecution, and his Sufferings, his Burial, and his Overcoming of Death, raising himself from the Grave by his divine Power.

After his Refurrection he appeared first to Mary Magdalen, and afterwards three several Times to his Apostles, and was forty Days upon the Earth after his Resurrection; then he was taken up on High, and a Cloud received him.

He appeared to Mary Magdalen, to upbraid the Difciples with their Incredulity; and in fight of his Apostles in great Triumph he ascended up into Heaven, and sitteth at the right Hand of his Father, in divine Majesty and Glory. Thus did our Saviour accomplish his Office upon Earth for eternal Good, shewing himself to be the Almighty Lord, even his Enemies confessing the same.



The APOSTLES.

of Languages, that they might preach the Gospel to all Nations, as they were required of the Lord.

The Sum of the Apostleship is, the Publishing of the Doctrine received of Christ, throughout all the World, and the Ministring of the Sacraments; tho' the Efficacy of these Things dependeth not upon the Ministers, but upon the Lord Jesus himself. So the Disciples preached to the People Faith, Repentance, and good Works; and testified to them the Death, Resurrection and Ascension of Jesus Christ. They had also Power given them from the Lord to work Miracles; as causing the Lame to go, the Dumb to speak, the Deaf to hear. They were enabled to heal the Sick, to raise the Dead, to cast out Devils, &c. hereby manisesting unto us the glad Tidings of the Gospel.

Yet these holy Apostles did meet with many Tribulations, and Assistions, as Jesus Christ had foretold them; for the Devil ever was, and will be active against the Servants of God. They were sent forth into the World as Sheep amongst Wolves, continually in Danger. But the Lord was with them to preserve them; sometimes by delivering them out of Prison, as he did Peter, sometimes comforting them in Prison, when they were beaten, as he did the Apostles, when they were wrongfully imprisoned. Yea they rejoiced, that they were accounted worthy to suffer for the Name of Christ.

Sometimes there was by the holy Spirit infused into them bold and undaunted Courage, as it was in St. Paul, when he was brought before his Accusers, and the Chiefest in Authority. Yea the Lord gave them Life in Death.

Herod all his Time shewed himself a cruel Persecutor of the Aopstles, but the Lord sent such a Judgment upon him, that he was eaten to Death of Worms

We have before observed that the Lord Jesus was envied by the Pharifees, and accused by the Priests, by the inhuman Cruelty of the Jews perfecuted, and put to Death, that he was buried, and that he is truly rifen again from the Dead, as having fulfilled all-Things, which Moses and the Prophets have forespoken of him. That after his Refurrection he had Conference with two of his Disciples as they journied from Jerusalem to Emmaus. He also appeared unto the Eleven, as they fat together, blaming them for their Unbelief, and Hardness of Heart, and fully affured them of his Refurrection. Then he draweth out of the Unbelief of Thomas a certain and fure Testimony of his Resurrection. The Lord assured them also of their Apostleship and divine Mission, and inspired them with the Holy Ghost. He exhorted them to mutual Love, and comforted them against the World's Hatred; promising them the Affistance of the Holy Ghost, as an Instruction to them, how to live together, and how to fuffer Affliction in the World.

To believe in Christ, the Son of God, and our only Saviour, is the End of the Doctrine of the Gospel, and especially in the History of the Resurrection.

Christ's Ascension is the Consummation of all that, which he did, and taught, whilst he dwelt here on Earth: The very Sabbath of all his Labour in the Working out of our Redemption.

As a Giant he did run his Courfe; his Circuit was

from the uttermost Parts of Heaven, unto it again.

He gave a Grant, and Commission to his Apostles to go and preach, and that with fuch a large Extent as took in the whole World, for they were to preach to every Creature. Thus did he fet out their Office to declare the Gospel to all Nations, to Men of all Countries and Con-Thus having accomplished his Ofditions whatfoever. fice upon Earth, he ascended into Heaven, hereby shewing that he is Lord of all Things, able to command the Clouds in Heaven, as well as the Clods on Earth. manifested himself to be Lord of the Sea, in walking upon the Water without a Ship or Boat; and in calming the tempestuous Waves, when he was in a Ship. clares himself to be the Lord of the Land, in commanding the Grave to restore her Prisoner Lazarus, who had been dead four Days. And by the Power of his own Refurrection he manifested himself the Commander of Hell, as well as casting out Devils, and overcoming Satan in his Temptations. And at the last, to shew, that he was Lord of Heaven, he ascended into that supream Palace of all Sovereignty, and fits on the right Hand of God.

Is Christ then ascended on High? Let us seek those Things, which are above, where Christ sitteth at the right

Hand of God.

And albeit our Bodies be tied down with the Fetters of Flesh on Earth, yet let our Souls ascend with the Wings of Faith into Heaven to that Place, from whence cometh all our Hope, and all our Help.

Thus in a short Method is set forth the History of the Gospel, of the Doings and Sufferings of Christ: As for the Acts of Christ, they do manifest his Godhead and his most perfect Holiness.

The Book of the Acts of the holy Aposties was written by St. Luke, the holy Evangelist; shewing, that after Christ's Ascension he left his Apostles on Earth for the building up of his Church, whom he strengthned by the Assistance of the Holy Ghost, and endowed them with the Knowledge of Languages.

Their chiefest Office consisted in Instruction and in Baptizing; they testified the Death, the Resurrection, and Ascension of Jesus Christ; and treat of Faith, Repentance, and good Works, as appears in the first Chapter. They had also Power given them of the Lord to work Miracles, the better to convince those who were Unbelievers.

These Apostles were alike subject to Trouble and Persecution as Christ himself was; the Devil was perpetually raising up Slander, Conspiracies and cruel Persecutions against them, even to Imprisonment, and Death. But the Lord in his Power was with them, sometimes delivering them out of Prison; and the Lord was a Comfort to them when they were under Stripes.

St. Paul himself at the first persecuted the Church of God, yea he consented to the Death of Stephen; yet he was by the Power and Spirit of the Lord converted from a Persecutor to be a Preacher, insomuch, that among all the Apostles none was more zealous in the End. nor added more Souls to the Church than he did. And he that was before a Persecutor, had now Persecution enough upon himself.

Herod was a cruel Persecutor of the Apostles; he killed James with the Sword, and that most barbarously, not

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hearing his Cause, but procuring the Favour of the wicked Jews with the Blood of the Apostle. He also imprifoned Peter; but by the Prayers of the Godly the Conspiracy of the wicked Tyrant was subverted, and the Prison, by the Power of an Angel, was thrown open, his Chains were loosed, and he preserved.

Herod was a Prince, who delighted in the Flattery of the People; but, as the Proverb is, Flattery makes Fools fond; for the Lord soon punished him, that he was eaten to Death of Worms. So that by his known Tyranny, and this remarkable Judgment of God shewed upon Herod, the Church of God the more increased.

Afterwards Paul and Barnabas are appointed Apostles of the Gentiles, by an extraordinary Commandment of the Holy Ghost, who bring many to the Subjection and Obedienes of Teles Chail.

dience of Jesus Christ.

Elymas the Sorcerer, for his resisting and withstanding of St. Paul in his Preaching, was at Paul's Word stricken Blind, for hindring the Propagation of the Gospel. The Gospel was preached to the Gentiles by the express Commandment of the Lord, who received the same with much Joy.

Afterwards Paul and Barnabas were perfecuted at Iconium, which was a City of Lycaonia, and stood up in Opposition of the Doctrine of Christ. And by reason of the Miracles wrought by them, they were by some worshipped, which they reproved: But at last the Jews stoned Paul, and dragged him out of the City, thinking he had been dead; but the Lord raised him up again, even in the Midst of the other Disciples.

Several other Chapters do set forth Paul's Forwardness in preaching the Doctrine of the Gospel, and treat of the miraculous Works, which he had wrought in bringing

People to the Knowledge of the Truth; he preached the Gospel with great Boldness and Courage, condemning the Sorcery and Conjuration of several of the Jews by open Testimony, forcing them to confess their Errors, being terrify'd by the powerful Preaching of the Word, and by the Fear of the Judgment of God. He spent his Time in journeying from Place to Place, in propagating the Gospel of Jesus Christ, and coming to Jerusalem, the Jews laid Hands upon him; but the Lord stirred up the Hearts of some among the Wicked to obstruct their wicked Designs of taking his Life away.

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He declared his Life and Conversation in a publick Audience, against the false Accusations of his Enemies, whereupon he was commanded to be finitten by Ananias the High Priest; for which he boldly summoned him before the Judgment Seat of God, faying to him, ' God shall ' fmite thee thou whited Wall.' After this he was accufed by Tertullus an Orator, before Felix, (who ruled those Parts with great Cruelty) that he was a pestilent Fellow, a Pollutor of the Temple, and a chief Maintainer of the Sect of the Nazarenes, for so the true Christians were called fcoffingly from the Town's Name, where they thought that Christ was born. Paul casteth off this Crime of Sedition and declareth thus before the Governor, ' After the Way, which they call Herefy, fo worship I the 'God of my Fathers, believing all Things, which are ' written in the Law and the Prophets.'

After this Paul, in the Presence of Agrippa, declared his Life and Conversation from his Childhood, with such powerful Efficacy, that Agrippa acknowledged himself before him almost to be a Christian.

He was always subject to Danger, yet he had still a glorious Issue and Delivery.



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The Epistle to the ROMANS.

HE Apostles wrote several Epistles to several Places, where they had preached the Gofpel, because it was impossible, that they could always be conversant with the Converts to Religion. These Epistles consisted of Instructions tending to the cherishing up of their young and tender Faith, which was but as a green Tree newly planted, and had not as yet taken firm Root. This they did to prevent their shaking and falling off through Contention and Error, which was very much spread by the Differences and Divisions, that were between the Jews and the Gentiles; for the Jews despited the Gentiles, and thought them unworthy to be Partakers of Grace through Christ, because they were not under the Law as well as themselves. The Gentiles likewise hated the Fews, despising them, because they had refused Chieft for their Messias, to whom he was fent, But the great Apostle St. Paul reproveth them both; as blaming the Jewish Presumption for thinking, that they could be justified by the Law: shewing, that they ought to depend only upon Faith in Jefus Christ for their Justification, who had performed the Law for them; for to

perform the Law none was able, but the Son of God him-felf.

He reproved the Gentiles for their Idolatry; because though they had not the Law written, yet they could not but know, that there was a God, and therefore they ought not to have worshipped Idols.

St. Paul brings their Differences to a Conclusion, and an Agreement, by distinguishing the Law into the Law of the Letter, and the Law of Faith; in that the former sheweth us what Sin is, but purgeth us not from Sin.

Now the Law of Faith is Righteousness obtained without the Law, manifeling it by the Example of Abraham, who was justified by Faith, before he was circumcised, that he might not think Circumcision the Cause of Justification, And he shews them again, that both the Circumcised and the Uncircumcised shall be saved, if they truly believe. Yet he manifested to them that the Law is as a Schoolmaster, to bring us to the Knowledge of Sin, and that Faith and good Works are inseparable Companions, which ought always to go together.

And that neither the Jews nor the Gentiles should despise each other, Paul sheweth, that we are not so accepted of the Lord, but we may be rejected: For by a Similitude he sheweth, that if God grafted us into the true Vine, which were but wild Branches, much more may he graft the Jews, which are the true Branches, into the true Stock again. So that we should hope well of every Member of the Church, because of God's League and Covenant; declaring also, that such as are elected and ingrafted be not proud in themselves, with Contempt of others, but with due Reverence to God, and Love towards their Neighbour, run towards the Mark of the high Calling, that is set before them.

The Apostle also proceedeth to set down several Rules and Exhortations for the leading of our Life according to the Commandments of the Lord, concluding his Epistle to the Romans with Exhortation and Prayer; exhorting them to be diligent in reading the Scriptures, because whatsoever is written, is written for Instruction. He inciteth them also to Thanksgiving, and to beware of salse Prophets, because they raise Divisions in the Church, contrary to the true Doctrine of Jesus Christ; so he concludeth, praying for them, that they may be filled with true Joy, and Peace, that cometh by Faith; and wishing that unto them whereupon dependeth true Happiness.

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Let the Papists with an impartial Eye compare and peruse their Principles by this one Epistle of St. Paul, written to the Romans, (or the Church of Rome) and they cannot but see, how they have run astray and erred from the Truth; some Particulars I am willing here to insert,

and might produce many more.

Their very Church of Rome is in particular forewarned to take Heed of falling. This Epistle doth foretell of her Apostacy, and sheweth evidently, that they have erred: St. Paur's Doctrine and theirs being much at odds.

St. Paul taught them that the Gospel is the Power of God unto Salvation to every one that believeth. The Pa-

pists say, it is not without the Help of Tradition.

The Church of Rome representeth God in the Likeness of an old Man; St. Paul told them, that it was an heathenish Practice; and therefore the Lord threatned his Judgments for it.

The Church of Rome teacheth, that all Sins deserve not Death, but that many are venial, and only seven

deadly.

St. Paul reckons up a Catalogue of hainous Sins worth thy of Death, and faith, the Wages of Sin is Death.

The Church of Rome holdeth, that a Man may be ju-

stified by the Works of the Law.

St. Paul told them, that the Law convinceth all of Sin; and telleth them, that by the Deeds of the Law there shall no Flesh be justified, and also saith, that they are not justified by Works, but by Grace.

They teach Justification, Part by Faith, and Part by

Works.

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St. Paul taught them Justification by Faith only.

They teach, that a Man may perfectly fulfil the Law of God.

St. Paul taught them otherwise, even by himself.

They teach, that Concupifcence is no Sin.

St. Paul taught them otherwise, calling it Sin.

They teach, that there is yet a Will and Power in Man to do Good fince the Fall.

St. Paul taught them, that in Man (as he is) there dwelleth no good Thing.

They teach, that a Man, being in the State of Grace, may fall from it.

St. Paul taught them, that there is no Condemnation to such as are in Christ Jesus.

They teach, that none can be fure of his own Salvation.

St. Paul taught them the contrary.

They being ignorant of the Righteousness of God, therefore go about to establish their own Righteousness.

St. Paul taught them, that Faith cometh by Hearing, and Hearing by the Word preached. But the Papifts' would debar the People of both, and so keep them in Ignorance.

St. Paul exhorts them to bless those, that persecute

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them. But they have learned a new Way to curse, yea with Bell, Book and Candle.

The Papists say, that it is a Matter of Damnation to eat Flesh on Fasting Days, or on set Days, as they call them.

St. Paul told them, that nothing was unclean of itself, and that the Kingdom of God doth not consist in Meats and Drink.

The Papists teach, that it is not profitable for all to read the Scripture.

St. Paul taught them that it was written for the Use and Comfort of all.

They teach us to pray to Saints, and Images, and to give them Praise.

St. Paul taught them to put up their Prayers to God.

St. Paul shews them, that there was a Defection, and a beginning to err, even in his Days.

Thus we see how their Doctrine opposes St. Paul's.

This I thought good here to infert, because the Romanis's teach, that theirs is the true Church, and that their Church cannot err.

True it is, that Christ promised to be with his Church; but to be with the Church of Rome to the World's End, to keep it, that it should not err, is not in Scripture to be found.

The Apossele doth exhort us to cast off the Works of Darkness, and to put on the Armour of Light, and to conform ourselves to the Will of the Lord, and not after the Fashions of the World; to be compassionate to our Brethren, and to distribute to their Necessities. And afterwards the Apostle draws his Epistle towards an End, with

Exhortation and Prayer; exhorting them to the reading of the Scripture, and to beware of false Prophets; shewing, that the Scriptures are written for our Instruction. He cautions us to beware of false Prophets, because such do raise Divisions, and cause a Separation in the Church; and he concludeth with Prayer, that they may be filled with all Joy and Peace, and with the Abundance of Hope, which is an Assurance of Blessedness to come.

The SUMMARY.

This Epistle to the Romans treats of Justification, Chap. 1, 2, 3, 4, and 5.

Of Sanctification, in Chap. 6, 7, and 8.

Of Predestination, in Chap. 9, 10, and 11.

Of good Works, in Chap. 12, 13, 14, 15, and 16.





I. CORINTHIANS.

AINT Paul wrote two Epistles to the Corinthians, chiefly in regard to the Sects and fore Divisions that were sprung up in the Church of Corinth, calling them back as it were to brotherly Concord, and to take away all Occasions of Discord; some depending upon this Doctor, and some upon another; one saying, I am of Paul, and another saying, I am of Apollos; and a third, I am of Cephas; and another, I am of Christ. But it is certain Christ cannot be the Head of two dividing Bodies, himself being but one: These Factions being so called from the Names of their Teachers.

The Apostle reproved them herein, and gave them to understand, that Jesus Christ is one, and that his Religion is one, and therefore ought not to be divided: And tho' Paul, Apollos, and Cephas plant, yet it is Christ, that giveth the Increase.

He gives them further to understand, how ignorant they were in the Ways of Christ, and of Holiness; and therefore that they were to be dealt with as Babes. He also pointeth at several Vices, that the Corinthians were guilty of, as Arrogancy, and slessly Eloquence, which desile the Purity of the Gospel. They were also guilty of Incest,

and of Strifes and Divisions, one going to Law with another. Also he blameth them for the Sin of Fornication, and then layeth down a Remedy against it, which is Marriage. He also restrainesh the Abuse of Christian Liberty; and sheweth that Knowledge should be tempered with Charity. He blames them also for Idolatry, and frequenting of Idols, and for their Contention, and Pride.

St. Paul also reproveth the Women, who presumed to teach in the Churches, as a Thing not allowable; but he admonishes them to be silent in the Church, and in publick Assemblies, being commanded to learn of their Husbands at Home. And in the Close he consuteth their Error in doubting of the Resurrection; manifesting, that Christ is risen, and become the first Fruits of them that shall rise. As Christ rose again, therefore the Dead also shall rise again. And if Christ is not risen again, he sheweth, that the Preaching of the Gospel is in vain, laying down undeniable Confirmations of the Resurrection. Then he concludeth his first Epistle to the Corinthians with an Exhortation for the Relief of the Poor, that every Man do bestow upon them according to that Ability, which the Lord hath blessed them with.

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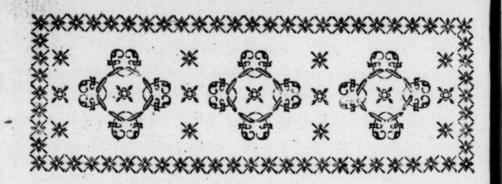
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The SUMMARY.

In the first Epistle are Reproofs for Schisms, and Factions, and hearkening to ambitious Teachers, Chap. 1, 2, 3, 4. And for Incest, and Fornication, and going to Law, Chap. 5, 6. And he disputeth about Things indifferent, Chap. 8, 9, 10. About the right Use of spiritual Gists, and about the Resurrection, Chap. 12, 13, 14, 15. And then he concludes about Collections, and Matters of Salvation, Chap. 16.

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II. CORINTHIANS.

AINT Paul's second Epistle to the Corinthi-S ans was written from Philippi, a City in Mahimself against divers Apersions, and then, like a faithful Shepherd, he manifesteth his Care towards them for their Edification in the true Fear of the For he shews them the Difference between the Lord. Law and the Gospel; namely, that the Law propoundeth Death, accusing all Men of Unrighteousness; but the Gospel offereth, and giveth Righteousness and Life. fo that the Governance of the Law ferved only for a Time, till the Arrival of the Promise; but that the Gospel remaineth to the End of the World. Then he sheweth the Glory of the Preaching of the Gospel, in that it plainly discovereth that, which the Law shewed darkly, and in Shadows.

Next he encourageth the Corinthians to Charity and Liberality towards the Saints in Distress, by the Example

II. CORINTHIANS.

of the Macedonians, and tells them, that their Gifts ought to be voluntary, and not out of any Constraint, that so they may be like good Seed fown, which the Lord will repay with great Gain. He also exhorts the People to lead their Lives as becometh good Christians, and not to be difmay'd in Tribulations; and reproveth the false Teachers, who teach not out of Love, but for their And lastly, he concludeth with a sharp own felf Ends. Reprehension of their despising Admonition, whereby they tempted the Lord's Patience. He manifests also in the Close of his Epistle, that his chief Bent is for their Salvation, not for his own Fame and Estimation. And then he adds an Exhortation, which comprehendeth all the Parts of a Christian Man's Life: 'My Brethren, fare ye ' well, be perfect; be of good Comfort; be of one Mind; ' live in Peace; and the God of Love and Peace shall be with you,'

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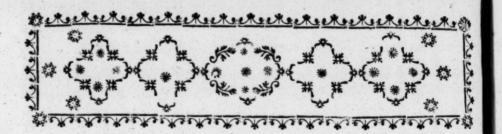
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The SUMMARY.

The Apostle exhorts to holy Life, and Patience; and speaks of shunning needless Society with the Wicked; advises to Mercy and Liberality, and to a sincere Respect of him, and of his Apostleship and Ministry.

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GALATIANS.

HO' St. Paul had fully instructed the Galatians in the true Faith of Jesus Christ, yet they foon declined from his Doctrine, feeking to be justified by the Works of the Law. Hereupon he took Occasion to convince them of their Error, setting forth the Sum of the Gospel, that Jesus Christ by his only Offering of himself saveth us; being chosen out from the World by the free Decree of God the Fa-Then he reproves them of Lightness, for giving ther. Ear fo eafily to those, who perverted them, drawing them away to a new Gospel. Those false Apostles had often the Law of Moses, and the Fathers, in their Mouths, but vet they were indeed Corrupters of the true Gospel, Upon this he sheweth them, that there is nothing more contrary to Faith, or free Justification than Justification by the Law, or by our own Defervings. For as many as are of the Works of the Law, are under the Curfe, but Christ hath redeemed us, by being a Curse for us; by this Means making us Partakers of his Righteoufnels. Then he shews us, that Christ suffered the Curse, which the Law laid upon us, that we may be quit from it.

In the next Place he admonisheth them to forsake the beggarly Traditions of the Law, such as Circumcision, Observation of Times, and Days, and the like (which they too much leaned to) as little availing them. He stirs them also to Love, and Charity, and reckoneth up some of the principal Essects of the Flesh, opposing them to the Fruits of the Spirit. And in the fixth Chapter he closeth his Epistle with the Duties of Charity and brotherly Reprehensions, which ought to be moderated by the Spirit of Meekness, exhorting us, that we strive to be regenerated by Faith, to be dead to Sin, and to rise again through Christ unto Newness of Life.

The SUMMARY.

The Apostle reproves their Backsliding, (Chap. 1.) He treats of Justification, (Chap. 2, 3, and 4.) And exhorts to good Works, (Chap. 5 and 6.)

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EPHESIANS.

AINT Paul wrote this Epistle to the Ephefians, when he was a Prisoner at Rome; wherein he first treateth of the free Election of God by Adoption; shewing that all good Things come from God to us, in and by Jesus Christ, manifesting to us the Excellency of his Glory. In the fecond Chapter he fetteth forth the Excellency of the Grace of Christ, comparing that miferable State, wherein we were born, with that Dignity, whereunto we are advanced by God the Father in Christ. The Apostle observing, that the good Doctrine, which he had taught them, was mingled with the Weeds of false Teachers, thought himself obliged in Conscience to write to them, and to use several Admonitions, and Exhortations to them, as in the 4th, 5th, and 6th Chapters. These contain several Precepts of Manners; as for Instance, to have mutual Love; to cast off Lying, and filthy Communication; to bridle our Anger; to avoid Theft; also he giveth a general Precept against all Excess of Affections, which dwell in the Part of the Minds; and to take heed, that we grieve not the Spirit of God thro' Intemperance; but that we should moderate all our Affections and Desires.

In the next Place he terrifieth them by denouncing fevere Judgments against Fornication, and Uncleanness, &c. from whence cometh the Wrath of God.

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Then he treateth of Family-Duties, viz. of the Hufband to the Wife, and of the Wife to the Husband.

And lastly, he sheweth the Duty of Children and Parents, of Servants and Masters, letting us know, that our chiefest Enemies are invisible; that we are mistaken if we imagine, that our chiefest Conslicts are with Men; that such Enemies are put to slight only with the Armour of God, with Uprightness of Conscience, and a godly and holy Life, with the Word of God, and by Faith and Prayer.



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PHILIPPIANS.

the Philippians sent him Relief by Epaphro-ditus; who was a Professor of the Gospel; and this Generosity of theirs stirred him up to express his Thankfulness towards them, by praying for them, and encouraging them to go forward in the Service of the Lord, in well-doing, and by no Means to faint. He exhorts them also to Unity, and Patience, and Meekness of Mind. Then he admonishes them to beware of false Teachers, terming them Dogs, evil Workers, Belly-Gods, Enemies to the Cross of Christ.

He setteth forth the true Circumcision, which is of the Heart, cutting off all wicked Assections by the Virtue of Jesus Christ; and advises us to have a Care, that we serve God in Purity of Life, and not in outward Things, which pertain nothing to the Soul. He would have us labour to be found in Christ, i. e. to be found not in human Righteousness, but to be clothed with the Righteousness of Christ, imputed to Man, that by virtue of his Resurrection, we may escape from Death; to follow the Steps of Jesus Christ, who is our proper Aim and Mark.

He painteth out the false Apostles, and that with the greatest Grief, because being Enemies of the Gospel, they regard chiefly the Commodities of this Life.

From particular Exhortations he cometh to general Ones, such as Patience, that they frame their Lives to the Rule of Holiness and Righteousness, as they have been taught by Word and Example.

The SUMMARY.

In this Epistle is a Narration of the Apostle's Love to the People. (Chap. 1.)

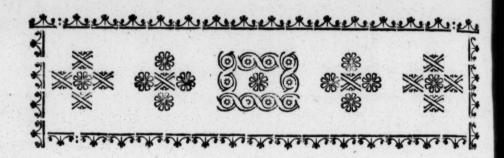
He exhorts them to Love, and Humility; and to Wariness and a constant Progress, (Chap. 2.) both in Assurance, and Sanctity, (Chap. 3.) and concludes with particular Exhortations, and general Commendations, (Chap. 4.)

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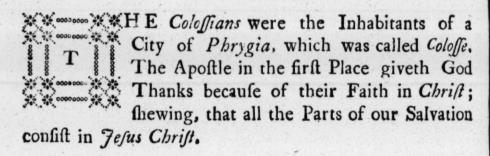
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He laboureth in the Lord for them, both by Prayer and Exhortation; praying to the Lord to bestow sundry Blessings upon them; such as Wisdom, and spiritual Understanding: That they may walk worthy of the Lord, and be fruitful in good Works, and be thankful unto God.

He also exhorts them to have a Care, that they cleave to none but Christ, because in him only they shall be compleat and perfect. He then condemneth as vain what-soever is without Christ. Afterwards he setteth down the Duties of a Christian Life, viz. to give ourselves to those Things, which pertain to true Godliness, not to those outward and corporal Things, but to that, which

will lead us to the Mark we shoot at. We are to strive for the new Birth in Christ, to put off the old Man, i. e. the Wickedness that is in us by Nature, and to put on the new Man, which is Pureness given us by Grace: Exhorting us to the Bowels of Mercies, to Kindness, Humility of Mind, Meekness, Long-suffering, and Love. And then he layeth down several Precepts, which pertain to every Man's Family, as the Duties of Husbands to their Wives, of the Wives to the Husbands; of the Children's Duties to their Parents, and of the Father's Care for them. So also the Servants Duties to their Masters; and how the Masters should shew themselves just and upright in Equity unto their Servants.

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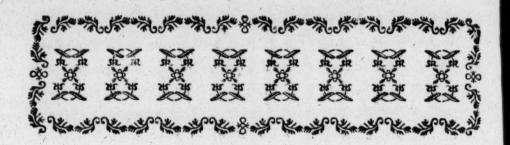
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1tn And in the last Chapter, when he had applied several general Exhortations, he concludeth with Greetings, and kind Recommendations to the Converts of that Place.





I.THESSALONIANS.

SENT AINT Paul wrote two Epistles to the Theffatonians: In the first whereof he commendeth them for their willing Minds, and their Readiness to hear; and for their pro-# fiting in hearing, infomuch, that they shewed themselves a good Example to their Neighbours, He also setteth forth his Care and Pains for them, declaring his faithful Preaching of the Gospel to them, even in the Midst of Danger, without any Prospect of Gain, or World-He also further exerts himself in the Commendation of the People of Thessalonica, because they approved of his Ministry by their apparent Chearfulness in embracing the Word of God, receiving it not as the Word of Man, but (as it really is) the Word of God, which worketh in them Faith, Hope, and Patience: He exhorts and encourages them to a Growth in Holiness, and to brotherly Love.

He also condemneth all Filthiness through Lust, in that it desileth the Body, and opposeth Honesty and Purity.

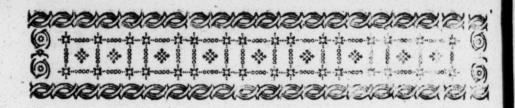
I. THE SSALONIANS.

He reproveth them for two Things, viz first for their excessive Mourning for the Dead, as though they utterly perished; to remove which Mistake he admonishes them as good Christians, to account of Death but as a Sleep, out of which the Faithful shall one Day awake to their eternal Life, Death being but a Sleep of the Body until the Lord's coming. Secondly, he also reproveth them for their over curious Searching to know the Time of Christ's second Coming, which is a Thing hid even from the Angels in Heaven: Wherefore he warnet h them to be ready daily to receive the Lord, and to walk like the Children of Light, in Patience, in Love, in Watching, in Praying, in Thanksgiving, and in hearing of the Word preached.

The SUMMARY.

First the Apostle treats of their Conversion, and the Means of it: Then of the Fruit of it: Of his great Love to them, and Care for them. And concludes with Directions for their Lives.





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II. THESSALONIANS.

AINT paul in the fecond Epistle manifely state of Faith by Affliction, which worketh Patience; and tells them, that they should exercise themselves with Faith and Charity.

He foretelleth the falling away from the Faith by the Means of Antichrist, that Man of Sin, that opposeth him-felf against all that is called God; and that he should reign within the Bosom of the Church. So as it is plainly pointed out who it is, and that it should be none else but the Pope of Rome, that Man of Sin, and so 'tis agreed on by all Divines. He gives us Warning, that we must take heed of false Prophers, which go about to deceive.

In the third Chapter he layeth down divers Admonitions, as namely, that they make Prayers for the Increase of the Gospel, and for the Sasety of the faithful Ministers thereof. And he directs them to withdraw themselves from those, who through Curiosity do pervert good Order a Admonishing the Elect at the same Time to stand fast to the Doctrine, that they have received, and to pray, that the Word of God may have its free Passage,

II. THESSALONIANS. 45

and that they may be delivered from the Company of the Wicked; and that they follow the Doctrine of the Apostles, as a Rule of Life for them to walk by: Advising them also to keep a watchful Mind to the Coming of Jesus Christ.

He also sheweth that idle and lazy People ought not to be relieved by the Church, inveighing against Idleness, in that God created no Man in vain, or to no Purpose. Then he reprehends a Vice that commonly accompanies Idleness, that there are none more busy in other Men's Matters than they, who neglect their own. These he accounted busy Bodies, advising none to be idle, but that all study quietly and carefully to do their Duty in that Office and Calling wherein the Lord hath placed them. And lastly, he advise to have no Familiarity or Fellowship with the Excommunicated; but that we seek by all Means to bring them back again into the right Way.

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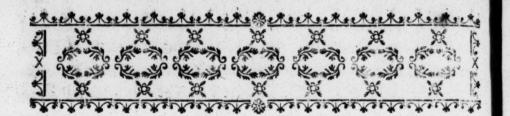
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The SUMMARY.

The Apostle in this second Epistle to the Thessalonians, first comforts, then he prophesieth, and then exhorts.





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thy consistent in holy Admonitions, confuting erroneous Doctors, and plainly declaring all the Duties of a faithful Pastor in a most lively and moving Stile. This Timothy was a Disciple of Paul, and a Professor of the Gospel in Ephesus; and tho a Professor, yet he was admonished of his Duty: As first, that no Innovation be made, either in the Apostle's Doctrine, or in the Manner of teaching it; secondly, that the right Use and Practice of the Doctrine must be joined with the Doctrine, which consistent in pure Charity, good Conscience, and a true Faith; for there is neither Love without a good Conscience, nor a good Conscience without Faith, nor Faith without the Word of God.

In the second Chapter he treateth of the Ministry of the Word and of publick Prayers, and for whom we ought to pray; and concerning the Duty of Bishops and Deacons. He also directeth Women to learn in the publick Assemblies with Silence and Modesty, and that they be comely apparelled, without Excess or Riot. Then the Apostle treateth of Pastors and Officers in the Church, and

I. TIMOTHY.

of their Qualifications; how they ought to be endowed and behave themselves. Then he condemneth false Doctrine, and strange and erroneous Opinions, and the seve-Afterwards he sheweth how to keep ral Kinds thereof. a Measure in rebuking of all Degrees, and layeth down Rules touching the Care of Widows; and then he teaches our Duty to Elders, how we ought to behave ourselves towards them, who have the Government of the Church. In the last Chapter he taxeth several Abuses, and setteth forth the Duty of Servants towards their Masters, also the Duty of rich Men, viz that they ought not to be high-minded, not to put Confidence in their Riches, being uncertain Things; but that they be ready to distribute to the Needy; and then he concludeth his first Epistle with an Exhortation to all Ministers, that they despife all vain Bablings and Sophistry, and that they continue in fincere Doctrine with Simplicity, not in Words, but also in fincere Conscience and Gesture.

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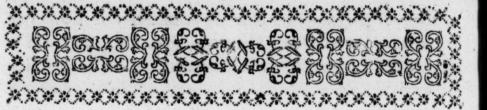
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II. 7 I MOTHY.

takes Occasion to commend Timothy's Faith, exhorting him to persevere in the Duties of his Calling, and in the Christian Warfare; also to go forward faithfully therein to the

End. He sheweth, that the Ministry of the Word is a spiritual Warfare, laying down Examples from Soldiers and Husbandmen, none of whom expect a Profit without Labour. Then he confirmeth two Principles of our Faith, one, that Christ is the true Messias, made Man of the Seed of David, which is the Ground of our Salvation; the other, that he is risen again from the Dead.

He sheweth also, that we ought not to contend about Words and Questions, which are unprofitable, and often prove hurtful; but that we should frame ourselves to all Manner of Patience.

He sheweth, that the Minister of the Gospel should not be an idle Disputer, but as a faithful Steward, in dividing aright the Words of Truth, thereby to stop the Mouths of vain Bablers, and to excuse himself in weighty Matters, and such as appertain to Godliness.

Next he prophesieth of the perilous Times to come, by

wicked diffembling Men, such as are Lovers of themselves, covetous, Boasters, &c. shewing, that the Lord will in the End pluck off their false Vizards. In all which Times of Trouble we must hold fast to the Doctrine of the Apostles, the Sum whereof is to expect Salvation by Faith, in and through Christ.

In the 4th and last Chapter is laid down a principal Admonition that the Word of God be propounded with an holy Importunity, and that a good Ground of Doctrine be laid; concluding with this as a Direction to all good Ministers, to preach the Word in Season, by reproving, rebuking, and exhorting; which is the only Means to repress the surious raging of the Wicked

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TITUS.

\$ @ N this Epistle we have an Account of the Du-(ties of Ministers and their Hearers; the Oc-I (afion whereof was this: St. Paul following the Work of the Lord in the Propagation of the Gotpel, wrote an Epistle to Titus, being in Crete, whither he was fent to finish the Doctrine which St. Paul had there begun; and that he might the better perform his Charge, it was necessary to shew him what Kind of Men ought to be chosen for the Ministers of the Gospel, and to admonish them what Faults they ought to avoid, and what Virtues they ought to have. Here he took Occasion to remind him of the publick Character of the People of that Island, that their Minds were given to Lying, Beastliness, and Sloth. Then he lets them know, that Purity confisteth not in external Worship, but in the Mind and Conscience.

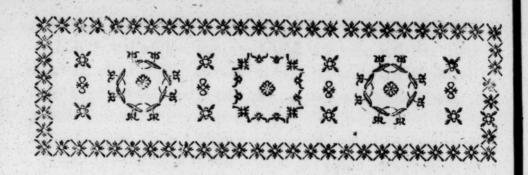
Then he fetteth forth the Duties of several Ranks of Persons and Estates, willing *I itus* to instruct the Church, and to labour with Courage and Boldness, as a true Ambassador of the Lord, shewing himself an Example of good Work, by his Integrity of Life. He orders him to apply his Doctrine to all Ages and Orders of Men, laying

down Instructions both for Old and Young, to be sober, honest, discreet, sound in Faith, with Love and Patience. The Women he advises to be holy, and not to be guilty of immodest Behaviour, not given to Wine, but that they should be Instructors of the younger Women, teaching them to be chaste and obedient, and not given to gadding up and down. Then he layeth down the Duty of Servants towards their Masters, with several Admonitions to all the Godly. And in his third Chapter he directeth Titus, that all be put in Mind to reverence such as be put in Authority, setting forth the Duties which Men owe to one another, shewing how we ought to give ourselves to Godliness, and to eschew all vain Questions, which tend to nothing but Strife and Debate.

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PHILEMON.

* 4 * * * * AINT Paul being a Prisoner in Roma, Ma Onesimus a Servant of Philemon, (who fled from his Master for having commit-ted some thievish Offence) came unto him: There he makes a Christian Convert of him, and fends this Letter to intreat a Pardon for him, urging it as an Example of Christian Charity. And by personally sending back Onesimus himself to his Master upon this important Message, he shewed the good Assurance he had of Philemon's Compliance, and that he would readily embrace him in regard of his Conversion to the He infifted upon it withal, that he was not only his Servant now, but his Brother in the Lord; so he pacifieth Philemon for the Abuse which his Servant had committed, shewing that now he is not only his Servant, but the Lord's Servant, and so he ought to receive him again for the Lord's Sake.

Of St. Paul's Life and Death.

ST. Paul was born at Tarfus in Cilicia, about ten Years after Christ's Nativity, and was of the Tribe of Benjamin.

At his Circumcision he was called Saul, that is, a mortal Man, desirable, or asked; but when he was the Apositle of the Gentiles he was called Paul, i. e. little, because he was short of Stature. He was at first a cruel Persecutor of the Gospel, but going from Jerusalem into Syria, he received Conversion, and was baptised by Ananias. After which he taught the Gospel of Christ with great Diligence, travelling into many Countries for the Propagation of the same; and spreading abroad the Word of God. But at last he came to be beheaded at Rome for the Faith of Christ.

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HEBREWS.

HO was the Penman of this Epistle to the Hebrews, is not unanimously agreed upon by the holy Fathers, but the Generality six it upon St. Paul, and no other. In it is set forth unto us the Difference between the Priesthood of Christ, and the Levitical Priesthood; more particularly that Jesus Christ the Son of God, both God and Man, is that true eternal and only Prophet, King, and high Priest, that was shadowed by the Figures of the old Law, and is now indeed exhibited, of whom the whole Church ought to be taught, governed, and sanctified. The Author proves that Christ's Doctrine, Majesty and Priesthood are most perfect; and that therefore good Heed ought to be given thereunto. And he setteth forth how much inferior Mosses is to Christ, even as the Servant is to the Master.

He sheweth, that the Gospel ought to be tempered with Faith, letting us know, that the Word of God is lively, by reason of the Essects which it worketh in them, to whom it is preached.

Then he repeateth the Duty of the high Priest, and argues that Christ is appointed of God to be our high Priest, preferring our Lord's high Priesthood above staron's.

Then he cometh to Reprehensions, speaking of a general Backfliding of fuch as fall away from the Faith in a wilful Manner, (not of Frailty.) Such as these that fell away had but a Tasie (as it is said) of the heavenly Gift.

But he directs them to what Virtues they have chiefly need of, to go forward constantly, and to profit, because the Hope of the Inheritance is certain, if we do continue unto the End, comparing Hope to an Anchor, which stay-

eth the whole Ship.

He shews us also, how the Priesthood of Christ, and the Levitical Law do differ in divers Points, as namely, that the Pricithood of the Levites was external, the Priesthood of Christ is spiritual, after the Order of Melchizedeck; for he is to be a Priest, a Prophet, and a King for ever; a Priest fanctifying us from Sin, a Prophet teaching us by his Wisdom, and a King to govern us by his Power. They differ also as touching their Sacrifices; the Levites offering the Blood of Goats, Bulls, and the like; but Christ offered his own precious Blood, and so his must be much better than the Priesthood of Levi.

They differ as touching the Temple; the one being built with Hands, but the Temple of Christ is built by the Holy Ghaft. The Order of Levi executed their Priesthood in a frail Tabernacle, but Christ beareth about him a far greater Tabernacle, to wit, his Body, which God himself made to be everlasting, who is in the heavenly Sanctuary.

The Sacrifice of the Levites, tho' many Times offered, did but fanctify the Body; but the Sacrifice of Christ, once offered, fanctifieth both Body and Soul in all that have

Faith in him.

Under the Law those Figures were earthly, although they were the Figures of heavenly Things; but under

Christ all Things are heavenly, and Heaven itself is set o.

pen before us for an everlatting Habitation.

Wherefore it is faid, let us draw near with a true Heart, in Assurance of Faith, having our Hearts pure from an evil Conscience, and let us keep the Profession of our Hope; for God is a Revenger of all such as despite him.

Then it is shewed, that Faith is the Ground of Things which are hoped for, and the Evidence of Things which are not seen; and that none can attain Salvation any other

Way than by Faith in and through Jesus Christ.

In the twelfth Chapter of this Epistle the Jews are exhorted to Patience and Constancy, and that they should strive to run in the Race which is set before them, laying aside all Hopes and Impediments, setting before them Jesus Christ as the Mark which we all ought to aim at; and that we should hold fast the Profession of our Faith without wavering, in all Conditions, and shew a good Example of Life for others to follow, and study to live in Peace and Holiness towards all.

Then he conclude the Epistle, in the thirteenth Chapter, by laying down divers good Lessons, not only for Manners, but also for Dostrine, as Charity to Strangers, and to those in Assistance. The Apostle commends chaste Matrimony in all forts, and threatneth Destruction against Whoremongers and Adulterers. He utterly condemns Covetousness, and extols a contented Mind, in that which the Lord hath bestowed on us.

He tells us, that we ought to be quiet, and to rest ourselves easy and resigned in Christ, in that there was never any Man saved without the Knowledge of him; and he advises us to have a Care that we be not carried away with strange Doctrines, and that we must by no Means mix an N

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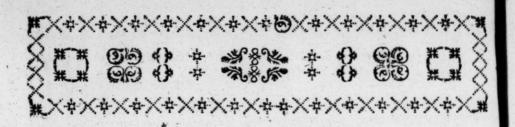
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external Worship with the Gospel. And forasmuch as corporeal Sacrifices are taken away, he sheweth that the true Sacrifice of an humble Confession remains, confisting in giving of Thanks, and in Works of Charity and Liberality, in which Sacrifice the Lord is well delighted.

The SUMMARY.

This Epistle treats of Christ, his Person and divine Nature, (chap. 1.) and of his human Nature, (Chap. 2.) of his Office, (Chap. 3, 4, and 5.) of the Duties of Christians, and of Faith, (Chap. 11.) of a holy Life, (Chap. 12. and 13.)





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The General Epistle of JAMES.

*※※※※ HIS Epistle is so stilled, because it is written to no one particular Person, but to all the Fews in a general Manner, being dispersed through many Countries. In which Epiftle are contained the Effects of our Justification, the End of good Works, and the Cause thereof, Faith, the Duties of Patience, of hearing the Word, and what true Religion is. This Apostle teacheth us Comfort in Affliction; that we ought not to be cast down, but to comfort ourselves under the Cross, in that God is the Author of all Good; and that our Faith is tried through Afflictions; and that we should rejoice in the Cross, because it doth not press us down, but exalteth us. By this way we come to the Crown of Life, and yet it is of Grace, according to the Promise. And further we learn here, that every Man is the Author of these Temptations to himself, and not God, who is the Author of all Goodness. Then the Apostle concludes his first Chapter, by shewing, that the true Service of God confisteth in Charity towards our Neighbour, and Purity of Life.

In the second Chapter Faith is set forth in a twofold

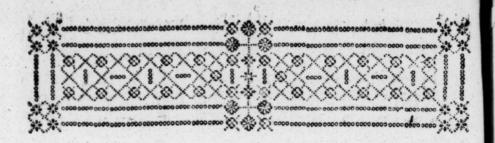
The General Epistle of JAMES. 59

Manner, one as it is a lively Faith, the other as a dead Faith. A lively Faith is such a Faith as manifesteth itself by good Works; but a dead Faith is such as the Devils have, that believe, but bring forth no good Fruits, but evil.

Faith that bringeth forth not good Works, is but an Image of Faith.

In the third Chapter our Aopsile treats of the Government of the Tongue, wherein he reproved Backsliding; therefore the Tongue ought to be governed with the Bridle of Faith, and Charity, and with Meekness of Mind. Several other good Precepts, Exhortations, and Instructions in this Epistle are laid down for the well ordering of a Christian's Life; sharply reproving Pride and Haughtiness of Mind. Also he commendeth Christian Patience, and sheweth what is the best Remedy against all Assistions, and that is Prayer.





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The First Epistle General of PETER.

of his Elect through Obedience, and the Sprinkling of his Blood, to an Inheritance immortal and undefiled, and that fadeth not, referved in Heaven. Here also St. Peter sheweth the Fruits of Faith and Hope, which consist in renouncing our Lusts, and in living godly; manifesting to us, that Sanctification doth follow Adoption.

Next he proceedeth to exhort those that are new born in Faith, to lead their Lives answerable to the same, that they bring forth Fruit, to shew Virtue of him, that called them; being holy, as he is holy; and dying to Sin, and living unto Righteousness. He tells us, that we ought to live holily, in that we are Citizens of Heaven, and that we must not live according to the Flesh, i. e. according to our corrupt Nature, but according to the Spirit; that so slightly Motions may not bear Rule in us.

Here he treats also of particular Duties, which we owe unto Magistrates, both of higher and lower Rank; and of

The First Epistle of PETER. 61

of Servants to their Masters. Here is likewise set forth the Wives Duty to their Husbands, viz. to be obedient, and not contemn their Husbands; and to confirm the Reasonableness of this, he bringeth in Examples of godly Women, and condemneth the Extravagance and Excess of Women. Then he teacheth Husbands their Duty to their Wives, and how to behave themselves; speaking against Brawlings and Strifes. He commendeth Concord, Peace, and mutual Love, and advises patiently to bear Persecutions; he sheweth the Use of Charity, that it may be to the Prosit of the Neighbourhood.

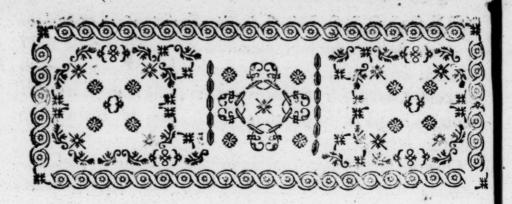
Lastly, here is set forth the Office of the Elders, and such as have the Care of the Church, that they feed the Flock, and that it is not theirs but God's. He commends also many peculiar Christian Virtues, and especially Modelty, and Lowliness of Mind; in that God resisteth the Proud, but giveth Grace to the Humble.

In this Epistle is Matter of Consolation, of Exhortation, and of Dehortation.

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The Second Epistle General of PETER.

N the Second Epistle of St. Peter we are stirred up, and exhorted, that having once received the Knowledge of the Gospel, we should labour to confirm and establish it in ourselves by good Works, and Holiness of Life; and that we have Faith rooted in us, without which nothing can please God. And there are reckoned up certain principal Virtues, whereof some appertain to the first Table of the Law, others to the last, in that our Calling and Election is approved by those Fruits, and confirmed in us.

Then he foretelleth of false Teachers, who will prove Oppugners of the Truth, declaring their crafty, Villanies and Sketches, comparing them to brute Beasts, and Wells without Water; and withal adding some particular Notes to know them by; manifesting them to be Hypocrites and Atheists, and declaring the Judgment of the Lord upon them.

He voucheth the fecond Coming of Christ, against the

The Second Epistle of PETER. 63

Epicures by Name. And proves, that the Lord will surely come, because he hath promised it; and giving a solid Reason, why the latter Day cometh not so suddenly, viz. because God doth patiently wait until the Elest be brought home to Repentance, that none of them may perish.

Then he setteth down an Exhortation to Purity of Life, advising that we be found watching, and ready to meet the Lord at his second Coming.

The SUMMARY.

In the fecond Epistle of Peter, first he exhorts to Holiness, (Chap. 1.)

He threatens wicked Teachers and Apostles, (Chap. 2.)
And lastly, prophesieth of the Day of Judgment, (Chap. 3.



The First Epistle General of JOHN.

HE first Epistle General of St. John beginneth with a Description of the Person of Jesus Christ, and shews that we shall be joined with Christ, if we be governed by his Light. And that the Beginning of Salvation is to acknowledge our Sin and Wickedness, and to require Pardon of him, who freely sorgiveth all Sins, and that our Salvation dependeth entirely upon the free Promise of God.

In the second Chapter is set forth, and proved that Christ is our Mediator and Advocate; that the Knowledge of the Lord doth consist in Holiness of Life; and that our Lives should be ordered according to the Prescript of God's Commandments. Then he treateth of Charity towards one another, and foretells that there should a Time come, that there should be a dishonourable falling back of some Professors.

In the third Chapter is fet forth the free Love of God, manifested to us, that he adopteth us to be his Children, and describeth this Adoption by Purity of Life, testified by good Works.

The Contents of the fourth Chapter teach us, that Love and Charity ought not to be separated from the true

The Second Epistle of JOHN. 65

Worship of God, and that we ought to take Heed of false Prophets, and not too lightly to give Credit to every Man. And in the first Chapter it sheweth, that Faith and brotherly Love are inseparable. Here is also declared, what true Faith is, even that which resteth upon Jesus Christ alone.

The SUMMARY.

In this Epistle he treats of the Benefits of Christ, (Chap 1.)

Of the Office of Christians in Love, (Chap. 2, 3, 4.) (In Faith, Chap. 5.)



The Second Epistle of 70 H N.

HIS fecond Epistle of St. John is written to T a Lady, i e. to some Woman of great Renown, who instructed her Children in the Fear of the Lord, and therefore is highly commended by the Apostle, and exhorted to continue in the same Prosession, which consisteth in Love towards one another, and in wholesome and sound Doctrine.

We learn from hence also this general good Lesson, that we ought not to have any Thing to do with them that defend perverse Doctrine.

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The Third Epistle of FOHN.

HIS third Epistle was written to Gaius, an eminent Professor of the Gospel, who is much commended for his singular Hospitality, and the Testimony of Faith.

Diotrephes is reprehended for vain Glory, Ambition, and Covetouiness, two pernicious Plagues, (especially in them, who have any ecclesiastical Function) are condemned in the Person of Diotrephes.

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The General Epistle of JUD E.

Churches, advising them to contend for the Maintenance of their Faith against all Sests and Schisms, warning the Godly to beware of their Wantonness; reproving them by the Example of Michael the Archangel, who when he strove with the Devil about the Body of Moses, did not rail at him with scurrilous Language, but only said, The Lord rebuke thee.

This shews, that we must not rail upon Magistrates, be they never so wicked. And setteth forth to the Godly a Method how to overthrow all the Snares of wicked Deceivers.



The Revelation of St. 70 HN the Divine.

HE inspired Penman who wrote this Book of The Revelation, was John the Apostle, or Evangelist, the same whom Jesus loved. He received Command from Jesus Christ that he should write the Things which he had seen and heard, and to set them all down in a Book.

This John being banished by the Tyrant Domitian about the Year of our Saviour Christ Ninety six, into an Isle called Patmos, which is a small Desart Island, lying in the Ægean Sea, as Geographers write, was there received, and there he wrote this Book, being called and authorized thereunto by Jesus Christ himself.

He is commanded by the Lord to set down all the Visions, which the Angel shewed him, and to send them to the seven Churches of Asia Minor; that is, to People of all Sorts and Conditions of Life.

It is called a Revelation, as much as to fay an uncovering of Things which lay hidden. If so, then no doubt, it may be known, and seen into. He was to publish this Revelation in such Manner and Form, as he had received it from Jesus Christ, which is figurative, and allegorical.

He was required to fend it to the seven Churches of Asia, viz. unto Ephesus, unto Smirna, unto Pergamus,

unto Thyatria, unto Sardis, unto Philadelphia, and unto Laodicea.

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There are but seven Churches named, but under these seven all others are comprehended. Under these seven Churches of Asia, and their several Estates, the State of the universal Church militant is laid open, so as it appertaineth to the universal Church of Christ throughout all the World.

As concerning the general Matter of this Book, there are to be found large and lively Descriptions of the most glorious Person of Christ, and of all his sublime and excellent Offices, both of Prophet, Priest, and King. And we shall find notable Descriptions of the Church, and of Ministers thereof, and an Account of the Perfecutions and Afflictions, which it must pass thro' in this World; and of the Lord's providential Care for the Preservation of his Church. Here are fet out to us also Descriptions of the Church's Enemies, of Satan, and his three great Instruments, the Roman Emperor, the Pope, the Turk, and the grand Apoltate. Or in this Book we may take Notice of Precepts, Prophecies, Promises and Threatenings, as also Commendations, Exhortations, and Reprehensions to the Churches; their Sufferings under their grand Enemies, the miserable Persecutions under them; the Subvertion of Antichrift, and the calling of the Tews.

The seven golden Candlesticks are interpreted by Christ himself (in the End of the first Chapter) to be seven Churches, which Christ delighteth in, being of Gold, who valueth every true Member thereof, as we do Gold, for

every Believer is all-glorious.

The feven Stars in Christ's right Hand are the Angels of the seven Churches, who are the Ministers of the Gospel.

These two Chapters, viz. the second and third, do contain seven Epistles, written to the seven Churches of Asia. The Person, from whom these Epistles were sent, is Jesus Christ, who is very gloriously described in the Entrance of every one of the Epistles.

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In these seven Epistles the Lord doth praise some of the Churches, and dispraise others. For the Lord Jesus Christ, whose Eyes are all piercing, cannot fail of saying, I know thy Works.

As to the Pastors and People of Epbesus, Pergamus, and Thyatria, they are partly commended and partly discommended. These three were reasonably good Ministers. The Angel of Ephesus is commended for his Labour, Patience, and Zeal in the Church, and for Wisdom and Sincerity; yet he was reprehended for leaving his first Love; for his somewhat going back, and for cooling in the Zeal and Love of God; and withal he was threatened, that the Church should be translated to another Place, except it amend.

The Minister of *Pergamus*, and the People also, are much commended for their Perseverance, and constant Profession of the Truth, in the midst of Troubles, and Persecutions, notwithstanding the Martyrdom of *Antipas*, who is recorded to be the Paster thereof, and was put to Death.

Yet this Church is found fault with, in that they had amongst them such as maintained the Doctrine of Balaam; who upheld the Lawfulness of eating Things sacrificed to Idols, and of committing Fornication.

They were reproved also for maintaining the Doctrine of the Nicolaitans, who upheld the common Use of Women. These two gross Doctrines were at that Time suffered to be amongst them in the Church of Pergamus.

S 4

This Pergamus was the Name of a famous City in Afia, where the Kings of the Attalians used to be Resident.

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The Church of Ephefus is admonished to repent, and to do their first Works.

The Church of Smirna is commended for her Faith, and Constancy in Affection. The Minister thereof was a rare Christian, yet a poor Man to the World. For Christ says, (Chap. 2. 1.) I know thy Poverty, but thou art rich, i. e. rich in Grace; yet some in that Church were reproved, as Hypocrites, professing themselves Christians in Word, when they were not so in Deed.

This Smirna was one of the Cities of Ionia in Afia.

Thyatria is commended for Love towards their Brethren, and for their Increase in Piety; so that their End is better than their Beginning. They are greatly commended also for their Love and Service to the Church, and for their Faith and Patience.

But this Church is discommended for suffering that wicked Woman Jezebel, a salse Prophetess, to seduce the People, teaching the same salse Doctrine that Balaam did at Pergamus. This Church is threatned, that except they repent them of their impious Works, they shall be cast into a Bed of Assistion.

The Church of Sardis is next, the Minister whereof had a great Name for Learning, and other good Gifts; but he was grown very idle, and negligent, and did little Good with his great Gifts. It was faid of him, Thou hast a Name, that thou liveth, but thou art dead. He had in Spirit in him no Life of Grace, and therefore he is counfelled to awake, and strengthen the Things which do remain in him, which were ready to die.

Sardis was a most famous City, where the Kings of

Lydia kept their Court; their Works were fair in outward Shew, but inwardly corrupted with Rottenness.

Philadelphia is praised for her Patience, and Constancy; and for her free Confession of the Name of the Lord. I here was no gross Fault found in them; the Minister hereof was esteemed a worthy and godly Man: His Gists were not so great as those of some others, yet was he very painful, and faithful, and very constant in the Christian Religion. So that his Ministry was promised to be blessed; for Men of the greatest Gists are not always most blessed in their Labours, the Lord working great Things by very common Means.

This Church is admonished to hold fast that which they had, that no Man take their Crown; and by Promise they are to have a Pillar made in the Temple; that is, a firm

Place of Glory.

The Pastor of Laodicea, and the People also, were grown Luke-warm, Time-servers, neither hot nor cold, halting between two Opinions, careless and secure; where-fore they are reproved, and threatned, if they repent not. They thought their Estate good enough, through a Self-conceitedness; but they are charged to be poor, and naked and blind. Therefore they are exhorted to repent, and amend; upon Repentance is annexed a gracious Promise, but upon their wilful Perseverance an heavy Threatening

Thus are laid down in these three Chapters John's Calling, the Excellency of Jesus Christ, and the present

State of the Church.

The next Vision is contained in the Eight Chapters next following, wherein is set torth what shall be the future State of the Church in all Ages, to the End of the World.

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In the 4th Chapter is a Vision shewn unto St. John, wherein was revealed the Glory of God's Majesty, whereby is feen his Office, fitting upon his Throne to judge the Earth. Then it shewed his Nature, compared to a Jasper-stone and a Sardine, in that he is the Father, most glorious in his own Person, and in his Glory overshining all other Things. His Company is described to be the most honourable of Prophets and Apostles, all cloathed in White Raiment, having on their Heads Crowns of Gold. Then we have fet forth the Effects of his Magnificence, Lightning, Thunder and Voices. And his Instruments the Company of the ecclefiastical Creatures, and their Number, couragious as Lions, mighty as Bulls, wife, fwift, apt for all Purposes. These give Praise, Glory and Thanks to him that fitteth upon the Throne.

In the 5th Chapter is contained, first a Description of the Book in the right Hand of God; then a Description of Jesus Christ, who openeth it; and lastly, a Description of the glorious Praises given to Fesus Christ by the Saints There was a large Book written within and Angels. and without, for the Variety of Matters therein contained, as the History of the World: The other Book was but little, containing the History of the Church; the first of these none were able to open, or worthy to do it, saving the Lamb of the Tribe of Judah, that stood in the Midst of the Throne, Christ Jesus, God and Man, the Mediator of all, who opened the Books: And not only the Angels do subscribe and consent hereunto, but the twenty four Elders, so that this Lamb is praised and worshipped in all Hands, both of Men and Angels.

In the 6th Chapter is fet forth the Matter and Contents of the Book, and an Account of the Events that follow. Herein are seen the Works of God in the Government of all Things, as the spreading of the Gospel, and great Persecution that do follow thereupon, and a fearful Vengeance that falls upon the World, for shedding the Blood of the Saints of God.

The Red Horse denotes Blood, the Black Horse Famine, the Pale Horse Pestilence; and the Judgments that are denounced will prove very horrible, to the great Terror and Amazement of all the World.

The seventh Chapter doth appertain to the opening of the fixth Seal, in all which Troubles the Lord hath a Care in preserving his Church, manifesting that the Lord in all Dangers hath still a tender Care of his Church.

In the eighth Chapter are set down the woeful Essects of the stopping of the Gospel, which happened by the prevailing of Errors and Heresies. Hereby we may learn to take heed of God's Threatnings, and to repent and amend our sinful Courses of Lite, that so we may prevent the Rigour of his Justice.

In this Chapter is a Gradation of the Apostacy, in corrupting the Dostrine of Religion, and falling away of all Sorts of Professors, all which is effected by the four Angels.

The Bent of the ninth Chapter is to point out the Pope and his Clergy, together with the Turkish Power, by their prevailing with Heresies; and the falling away of several Pastors of the Church.

The Pope being set forth in his greatest Exaltation, that he is a Star fallen from Heaven unto the Earth, as degenerating and falling away from Heavenly Things to Earthly.

He is faid to have the Key of the bottomless Pit; and by the Locusts are meant the Popish Clergy of all Sorts; compared to Locusts, because they waste and destroy the

Fruits of the Earth, yet it is faid, that these Locusts should not destroy any of the Elect, so that their Power is limited, tho' they be here described with their poisonous Stings.

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In the tenth Chapter is seen the Vision of the second Book which was held by the Hand of a mighty Angel. Here is the prophetical History of the Church of God, which Story reacheth unto the twenty-second Chapter. The Book is said to be small; the Angel that held it was our Saviour Christ, and he gave it to St. John, requiring him to eat it up, and it should make his Belly bitter, but in his Mouth it should be sweet. That is, as proceeding from Christ it is most sweet, but in that it foretelleth the Afflictions of the Church, it was most bitter to his Spirit. By eating it is meant comprehending, and thoroughly una derstanding it.

The chief Scope of the Chapter is to shew how the Gospel shall be preached in many Kingdoms, after the general Darkness, for the discovering and Overthrow of Papery and Turkism, before the seventh and last Trumpet do blow; for then will come the last Judgment.

In the eleventh Chapter is set out the Essects and good Success of the Preaching of the Gospel, that the Church should be reformed, and built up thereby, which had for a long Time been wasted by Antichrist.

In the Vision Notice may be taken of the Deeds and Ministry of the faithful Preachers, and the whole Body of the Church, their Persecution, and their rising up again, which Affliction lasted one thousand two hundred and sixty Days: Note, Days are here put for Years; and at the End of this Time it is noted, that Pope Boniface the 9th did enter into the Papacy by Subtilty, upon whose Death the Spirit of God raised the Church again, who were withdrawn from the Tyranny of this wicked World, and

gathered into the Celestial Church; that is, seeing the Temples and publick Places were not open unto them, secret Places were sanctified to them; (as if they were Heaven) then followed Joy and Thanksgiving among the Saints, and Fear and Terror among their Enemies.

In the Vision set down in the twelfth is contained the State both of the Jewish and Christian Catholick Church warring: The Jewish Church is compared to a Woman with Child, being pained ready to be deliver'd, her Body was cloathed with the Sun, signifying the inestimable Glory given to the Church of God. Her Head was adorned with a Crown, and twelve Stars on it, signifying the Kingdom of Heaven belonging unto the Church, He appears standing upon the Moon to denote that the true Church trampleth under Feet all Variableness: Her Conssist in her Travail is set forth, attended with the Danger of having her Child devoured by a Red Dragon, having seven Heads and ten Horns.

By the Child whom he would devour, is understood Christ mystically, as the Head and Body of the Church, i. e. of all the Members thereof united to the Head by his Spirit.

In this Chapter further is to be seen the Church's Battle with the Devil and his Instruments, and the Church's Victory, and the Joy and Triumph of the Godly. It is said that Satan was thrown down from Heaven by the Power of Michael, that is, Jesus Christ.

The Devil affaulted also the Mother of the Child on Earth, the Church of the Jews, and the Church of the Gentiles afterwards gathered together in Christ; but the Church was protected by God's Power.

Eusebius noteth, that she sled from the Assaults of the Devil, and from the common Destruction of Jerusalem into

a City called Pella, beyond Fordan, which Place God had appointed for her by Revelation, where she is nourished (saith the Text) for a Time and Times, and half a Time, from the Presence of the Serpent. Yet Satan pursued the Church by a Flood of Water, by which is understood the Power of the Romans which destroy'd Ferusalem.

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It is common in Scripture to compare the raging Tumults of the Wicked to Water; but the Earth helped the Woman, and swallowed up the Flood, meaning the wicked Sort of the Jews; so that the Elect had Liberty to escape. Then it is faid, that the Devil resolved to fall upon her Seed, that is, the Church of the Gentiles, so that there is no End of the Devil's Malice.

In the thirteenth Chapter we may take Notice of the Dragon's two great Instruments, whereby he fighteth against the Woman being the Roman Empire and the Papacy. These have cruelly assaulted, and afflicted the Church.

First, here is a Description of the Romish Monarchy in its highest Pitch, to the 11th Verse; and then of the Papacy in its Pride.

In the 17th Verse is noted the Usurpation of the Pope's Tyranny over the People and over their Goods, bringing upon them a slavish Servitude, exercising over them a Pedlar-like Abuse in *Indulgences* and *Dispensations*, and in bolting out Cursings in natural and civil Matters.

The fourteenth, and the following Chapters to the 20th, do set forth unto us, that the Roman Empire and the Papacy shall ebb as fast as ever they did flow; that they shall decrease as fast as ever they did increase, and fall down even until they come to utter Ruin and Destruction; that Babyson shall fall, and the Pope and his Religion come to nought as is presigured. We may read here of

the Lamb standing upon Mount Sion, and his Army, where we may note their Arts, and the Voice of the Angel, saying, Babylon that great City is fallen, it is fallen; for she made all Nations to drink of the Wine of the Wrath of her Fornication; and that it is meant of Rome is manifest by all Writers, the very Word of God pointing it out so plainly. Rome is called Babylon mystically and siguratively; as the old Eastern Babylon did for a long Time oppress the Church of the Jews; so Rome, this Western Babylon, hath long oppressed the Church of the Christians.

Babylon is that great City which reigneth over the Kings of the Earth; but there is no other City which did reign over them but Rome; therefore Rome is Babylon. Babylon is that City which hath had seven several Governments, and only Rome hath had seven; therefore Rome is Babylon, having had, I King, 2 Consuls, 3 Decemvirs, 4 Dictators, 5 Triumvirs, 6 Emperors, and 7 Popes.

Babylon is observed to be that City which is situate upon seven Hills; but Rome only of all Cities is so situate, therefore Rome is Babylon: The Names of the Hills are these, I Capitolinus, 2 Palatinus, 3 Aventinus, 4 Esquilinus, 5 Selius, 6 Viminalis, 7 Quirinalis; as an Author saith,

Septem Urbs alta jugis, toto qua prasidit orbi.

The Angel saith, The Woman, which is the Whore of Babylon, or Antichrist, sitteth upon seven Hills or Mountains. Rome being Babylon, it followeth that Rome shall fall: The Holy Ghost in the Prophecy saith, it is fallen, speaking in the present Tense, as the Manner of the Scripture is in prophesying of Things to come.

The Destruction of Rome is further set down in the

eighteenth Chapter: She is described first, as being in the Height of her Pride. carrying herself insolently above Kings and Emperors, yea, she was such a one as was no Widow, i. e. not solitary or desolate, but one that had many Lovers: But she shall be punished for her Haughtiness and Pride; for the Holy Ghost saith, her Plagues shall come one Day. Tho' Rome standeth yet, and Popery is spread wide, yet their Wickedness is disclosed, and their Credit is abated, and the Time is drawing on apace when it shall utterly fall. There's a great Alteration in this last hundred of Years. It is faid the Kings of the Earth do weep and wail for her; these are Popish Merchants, who mourn for the Loss of their Gain, such as Monks, Fryars, and the like, who cannot have such Utterance for their Wares as formerly they had.

In the nineteenth Chapter we find, that the Lord Jesus is described sitting upon his White Horse, which is the Ministry of the Gospel. Christ is stilled the King of Kings and Lord of Lords; he is described as a great General with his warlike Garments on.

He will muster up his Forces, and come against this Beast, and he, with the false Prophets, shall be foiled, taken and overcome; yea it is said, they shall go down by Heaps; they shall come to Armageddon, the Place where their Power shall be destroy'd, and this doubtless will come to pass in this Life, before the Day of Judgment.

The Holy Ghost hath so often and plainly affirmed this of Rome's Downsall, that there can be no Doubt made of it; for what is more plain than to say, Rome is fallen. Rome shall fall, it shall go into Perdition, it shall fall to Destruction, it shall be cast down like a great Millstone into the Bottom of the Sea, it shall be burnt with Fire, it shall be made desolate, and naked, and without Inhabitants.

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These Places must needs be understood of Rome, and of the Romish Power: It is stiled the great City which reigned over the Kings of the Earth, situate upon seven Hills, which had feven feveral Garments; fo that this must

of Necessity be Rome, and no Place else.

After St. John had fet forth in the former Chapters the Downfall of the Roman Empire, and of the Papacy, in the twentieth Chapter he comes to fet down the Condemnation of the Dragon, who was their grand Captain, thewing first, how he seduced the Nations before the coming of Christ; how Christ at his coming bindeth him by the Light of the Gospel, and so holdeth him as shut up for the Space of a thousand Years, from seducing the Nations. Then is thewed the flourishing State of the Church during the Time of Satan's Captivity. Afterwards is fet forth the looling of Satan, when the thousand Years were Then cometh the Overthrow of Satan into the expired. Lake of Brimitone. Then cometh the Day of Judgment, when all thall be judged according to their Deeds.

The Angel (in the first Verse) is our Lord Fesus Christ, who hath the Key of Power; by the Chain in his Hand is meant the Doctrine of the Gospel; and the Time when the Golpel was first preached was the Time when Satan was first bound.

The lime of his Imprisonment is set down to be a thousand Years, which was all the Time from the preaching of Christ and his Apostles, until Gregory the 7th, and fome other Popes after him, who did let Satan loofe again. Then Popery and Mahometism began much to increase.

By the Atmies of Goz and Mazoz, are understood all the chief Enemies of the Church fince the loofing of Satan.

Gog signisieth covered, so the Pope cometh covered under the Name of Christ; and his Vicar Magog signisieth uncovered, whereby is noted the Turk, for he openly denieth and impugneth the Lord Christ.

In the one and twentieth Chapter is described the happy and blessed State of the Faithful, when they shall be freed from all Misery, and the endless Torture and Pain

of all the Reprobates.

Then we are presented with a lively Description of the Kingdom of God, under a Figure of the Great City, stiled the Holy Jerusalem; which City is most gloriously described, even so glorious, that Kings shall throw down their Crowns and Scepters before it, accounting all to be but Dross and Dust in respect of it.

In the last Chapter St. John proceedeth to set forth the bleffed Condition of all the Saints of God. Next he sets forth a Confirmation of this Book. After that is an Exhortation to spread abroad the Knowledge of the Book; also he sheweth how every one ought to prepare himself

against Christ's coming unto Judgment.

Here are also great Plagues threatned to be inflicted upon all such as shall add any Thing to this Book, or that

shall take away any Thing from it.

And finally, he exhorts us, that we should all expect, and patiently wait for the Coming of our Lord Jesus Christ. And now may all such who thirst after Righteousness, say heartily and truly Amen, so come Lord Jesus, Amen.

A Chronological Summary of the BIBLE.

From the Creation to the End of the Floodare 1657 Years.
From the Flood to the Calling of Abraham 367 Years.
To Noah succeeded, first, Shem, preferred before Ja-

phet, 2d Arphaxed, 2d Salah, 4th Heber, 5th Peleg, 6th Reu, 7th Sarug, 8th Nahor, 9th Terah, 10th Abraham.

From Abraham to the Departure of the Ifraelites, out of Egypt, is accounted 430 Years. And here to Abraham succeeded, 1st Isaac, the promised Seed, given to Abraham and Sarab in their old Age.

2d. Jacob, the Younger, getting the Blessing from the Elder.

3d. Levi, who fucceeded for the priestly Duties.

4th. Kohath, and 5th Amram, in whose Time the Perfecution was through Pharoah. And 6th Moses.

From the Departure from Egypt, being the fourth Diftance, as it came to be extended to the Building of the Temple of Solomon, the Space is 480 Years. In which Interval were first Judges, and next Kings.

The Judges were, 1st Joshua, 2d Othniel, 3d Ehud, 4th Shamgar, 5th Barak, 6th Gideon, 7th Abimelech, 8th Tola, 9th Jair, 10th Jephtha, 11th Iuzan, 12th Elam, 13th Abdon, 14th Sampson, 15th Eli, and 16th Samuel, in whose Time the People required a King.

In this Government by Kings the first was Saul, then David, and the next was Solomon.

From this Temple to the fecond, built by Zerubabel, was 497 Years.

The Kings of Judah were reckoned, 1st Roboboam, 2d Abiah, 3d Afa, 4th Jehoshaphat, 5th Jehoram, 6th Aha-

82 A Chronological Summary of the Bible. ziah. 7th Athaliah, 8th Joash, 9th Amaziah, 10th Uzziah, 11th Jotham, 12th Ahaz, 13th Hezekiah, 14th Manasseh, 15th Amon, 16th Josiah, 17th Jehoahaz, 18th Jehoia-

chin, 19th Jeboiakim, and 20th Zedekiah.

The Captivity of Babylon continued for the Space of 70 Years; in which was, 1st Daniel, who was carried away captive, 2d Zerubabel, 3d Ezra, 4th Nehemiah, and 5th Mordecai.

Then from this second Temple to the Birth of Christ, are 529 Year; in which were, 1st Christians, from the House of David, 2d Maccabees, or Asmoneans, and 3d Kings.

The Chieftains were, 1st Rhesa Meshullam, 2d Joannes Ben Rhesa, 3d Judas Hyrcanus, 4th oseph, 5th Semel Abner, 6th Matthias, 7th Maathusermaha, 8th Nagge, 9th Esti, 10th Nahum Masheth, 11th Amos Syrach, 12th Mattathias Silaoh 13th Joseph junior, and 14th James Hyrcanus, who was the Last.

Of the Maccabees was 1st Matthias, 2d Judas Maccabeus, 3d Jonathan, 4th Simon, 5th Joannes Hyrcanus.

Kings: The first that aspired to that Dignity was Ariftobulus, 2d Aiexander, 3d Alexandra Salome, 4th Hyrcauns, 5th Aristobulus, 6th ntigonus, 7th Herod the Idumean, a Foreigner. And in his Time, 3948 Years from the Creation, our Saviour Jesus Christ was born.

In the Life of our Saviour there is fet forth unto us an History, 1 Evangelical, 2 Apostolical, 3 Ecclesiastical.

The Apostles were Twelve, the Disciples Seventy, and the Deacons Seven. 29 Mg 59

Afterwards succeeded in the Church good Bishop, for about the Space of Three hundred Years; and then there grew a great Declension, and Corruption crept into the Church with Usurpation, by Boniface the Third, who obtained the Supremacy.

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